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THE

#### SIXTY-SECOND REPORT

OF THE

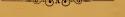
# BASEL GERMAN EVANGELICAL MISSION

IN

### SOUTH-WESTERN INDIA

FOR THE YEAR

1901

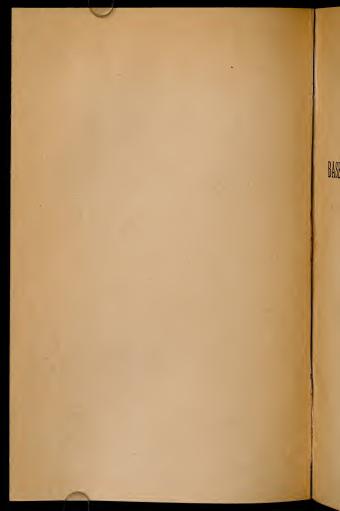


MANGALORE

PRINTED AT THE BASEL MISSION PRESS

1902





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#### SIXTY-SECOND REPORT

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## BASEL GERMAN EVANGELICAL MISSION

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 ${\bf MANGALORE}$  PRINTED AT THE BASEL MISSION PRESS 1902

GRIT 40

### European Missionaries

of the Basel German Evangelical Mission.

Corrected up to the 1st May 1902.

[The letter (m) after the names signifies "married", and the letter (w) "widower".

The names of unordained missionaries are marked with an asterisk.]

Name	Native Country	Date of Active Service	Station
1. W. Stokes (m)	India	1860	Coonoor
2. S. Walter (m)	Switzerland	1865	Vaniyankulam1)
3. G. Ritter (m)	Germany	1869	Mulki (S. Canara)
4. J. A. Brasche (m)	do.	1869	Udipi do.
5. W. Sikemeier (m)	Holland	1870	Mercara (Coorg)
6. J. Hermelink (m)	Germany	1872	Mangalore
7. G. Grossmann (m)	Switzerland	1874	Kotagiri (Nilgiri)
8. J. Baumann (m)*	do.	1874	Udipi
9. W. Lütze (m)	Germany	1875	Kaity (Nilgiri)
10. J. B. Veil (m)*	do.	1875	Mercara (Coorg)
11. L. J. Frohnmeyer (m)	do.	1876	Tellicherry (Nettur)
12. J. G. Kühnle (m)	do.	1878	Palghat
13. H. Altenmüller (m)*	do.	1878	Mangalore
14. C. D. Warth (m)	do.	1878	Bettigeri
15. Chr. Keppler (m)	do.	1879	Udipi
16. J. J. Jaus (m)	do.	1879	Calicut
17. F. Stierlin (m)*	do.	1880	Mangalore
18. K. Ernst (m)	do.	1881	Dharwar
19. M. Schaible (m)	do.	1883	Mangalore
20. B. Lüthi (m)	Switzerland	1884	do.
21. K. Hole (m)	Germany	1884	Cannanore
22. D. Berli (m)	Switzerland	1885	Hubli
23 G. Peter (w)	do.	1885	Cannanore
24 J. Getz (m)	Germany	1886	Basrur
25. F. Haber (m)*	Switzerland	1886	Mangalore
26. J. Sieber (m)*	do.	1887	do.
27. W. Bader (m)	Germany	1888	Tellicherry
28. H. Risch (m)	do.	1888	Honavar (N. Canara)
29. R. Bosshardt (m)	Switzerland	1888	Codacal
30. Fr. Volz (m)*	Germany	1888	Calicut
31. H. Bretschneider (m)*	do.	1890	Mangalore

<sup>1)</sup> Stat. Ottapalam.

Name	Native Country	Date of Active Service	Station
32. Ph. Stier (m)	Germany	1891	Kaity
33. J. Bächle (m)	do.	1893	Udipi
34. K. Mayer (m)	do.	1893	Bettigeri
35. A. Metz (m)	do.	1893	Guledgudd
36. E. Hiller (m)	Australia	1893	Palghat
37. P. Borel (m)	Germany	1894	Kasaragod
38. Chr. Fritz (m)	do.	1894	Anandapur (Coorg)
39. P. Sengle (m)	do.	1894	Codacal
40. Chr. Gebhardt (m)*	do.	1894	Palghat
41. Tr. Reusch (m)	do.	1895	Dharwar
42. Joh. Knobloch (m) *	do.	1895	Calicut
43. W. Stokes, м. в., с. м. е. (m)	India	1895	do.
44. R. Schilling (m)	Switzerland	1895	Chombala
45. G. Fischer (m)	Germany	1896	Karkal (S. Canara)
46. A. Schosser (m)	do.	1896	Puttur "
47. J. Müller (m)	do.	1896	Udipi
48. E. Lüthy	Switzerland	1896	Guledgudd
49. H. Kühner (m)*	Germany	1896	Calicut
50. H. Eidenbenz (m)*	Switzerland	1896	Cannanore
51. W. Rath (m)	Germany	1896	Hubli
52, G. Renschler (m)	do.	1897	Calicut
53. Chr. Dürr (m)	do.	1897	Mulki
54. K. Buesch*	do.	1897	Cannanore
55. W. Spaich	do.	1898	Mangalore
56. H. Stokes (m) *	India	1898	do.
57. M. Stuckert (m) *	Switzerland	1898	do.
58. Fr. Braun (m)	Germany	1898	Bijapur
59. Fr. Singer	do.	1898	Codacal
60. W. Heckelmann*	do.	1898	Mangalore
61. A. Scheuer	do.	1899	Vaniyankulam
62. A. Beierbach *	do.	1899	Mangalore
63. I. Pfleiderer (m)	do.	1899	do.
64. L. Fraas *	do.	1899	Calicut
65. H. Haffner *	do.	1899	Cannanore
66. J. Maue	do.	1899	Tellicherry
67. H. Hofmann *	do.	1900	Mangalore
68. P. Simpfendörfer*	do.	1900	do.
69. W. Metzler	do.	1900	Basrur
70. E. Vogt	do.	1900	Dharwar

72. F 72. F 73. F 74. J 76. V 76. V 78. B

80,1 81,1 82,1 83,5 84,16

85, W 86, G 87, L 88, C, 90, F, 91, A, 92, G, 94, L, 94, L, 95, S, 95, D, 98, D, 98, D, 98, D, 98, D, 99, L, 91, A, 90, F, 91, A, 91, A

Name	Native Country	Date of Active Service	Station
71. A. Spring	Germany	1900	Bijapur
72. N. Zerweck, Dr. ph. & med. (m)	do.	1901	Bettigeri
73. K. Grau	do.	1901	Guledgudd
74. J. Meyer, Dr. phil.	Switzerland	1901	Tellicherry
75. Chr. Renz*	Germany	1901	Calicut
76. W. Bernhardt *	do.	1901	do.
77. J. Ruopp	do.	1901	Codacal
78. M. Gekeler	do.	1902	Puttur
79. R. Bunz	do.	1902	Karkal
\$	Single Lad	ies.	
80. Miss E. Kaundinya	India	1897	Mangalore
81. Miss H. Krauss	Germany	1898	do.
82. Miss A. Ehrensperger	Switzerland	1900	Calicut
83. Sister K. Fritz	Germany	1900	do.
84. Miss J. Meyer	Switzerland	1901	Mangalore
	At Home		
85. W.P. Schönthal (m)*	Germany	1870	late of Cannanore
36. G. Hirner (m)*	do.	1871	do. Mangalore
87. I. Weismann (m)	do.	1878	do. Chombala
88. C. W. Dilger (m)	do.	1880	do. Tellicherry
39. J. Fischer (m)	do.	1881	do. Anandapur
00. F. Eisfelder (m)	do.	1882	do. Guledgudd
1. A. Glattfelder (m)*	Switzerland	1886	do. Mangalore
2. G. Wieland (m)	Germany	1889	do. Kaity
3. J. Bucher (m)	do.	1890	do. Mangalore
94. J. Boas (m)*	do.	1891	do. Codacal
95. S. Stamm (m)*	Switzerland	1891	do. Mangalore
96. O. Singer (m)	Germany	1891	do. Honavar
7. Th. Uber (m)	do.	1892	do. Chombala
98. Tr. Lutz (m)	Switzerland	1892	do. Guledgudd
99. M. Breidenbach (m)	Germany	1892	do. Mangalore

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8. Canara)

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### Tabular View of Stations, Agents and

1st JANUARY

43

116: 58: 53: 1813: 1316

	1	-			A	geni	s o	f th	e I	Miss	sior	1
	5	Approximate population within a station's area		Europ	ean			Nati	ve A	gent	s	
	year	area		Missi	on-	. [		1	1		1	
	Established in the	mate popul a station's								Chr. School-masters	Ohr. School-mistresses	
	=	po ioi				œ .	-	- 1	- 1	ast	tre	. 00
STATIONS	.2	tat	*			OI	and		en	ë	nis	ian
	pe	na s s	uo			as	sts	ars	8	100	-lo	rist
	ish	xir n	ati	en		H	angelists	te l	Ĕ.	) pc	ho	Non-Christian School-masters
	- E	pproxi	ŝ	pr	ers	ive	ate	200	9	ŭ	õ	ig o
	st.	i w	Out-Stations	Brethren	Sisters	Native Pastors	Evangelists Catechists	Colporteurs	Bible-Women	hr	hr	Zű
	H	۷	0	Щ	σ <sub>Σ</sub>	2		9	-	0	0	
I. South-Canara.	1											
1. Mangalore	1834	368000	4	18	12	4	10	1	4	27	13	19
2. Mulki	1845	120000	6	2	2	2	6	0	0	8	4	5
3. Udipi	1854	126200	8	4	4	8	8	0	2	22	5	5
4. Karkal	1872	79000	1	1	1	0	3	0	0	4	2	3
5. Basrur	1876	160000	2	2	1	0	6	1	0	3 12	0	18
6. Kasaragod	1886	220000	6	1	1	0	10	1	0	0	0	0
7. Puttur	1900	160000	0	1	1	0		_				
		1224200	27	29	22	9	46	3	6	76	29	54
II. Coorg.												
8. Mercara	1870	90000			2	0	4	0	0	2 2	0	0
9. Anandapur	1853	88300		-	1	0	3	1	0		0	
		178300	1	3	3	0	7	1	0	4	0	0
III. SMahratta.		00000							2	5	1	9
10. Dharwar	1837	33000			3	0	3	0	0	5	1	2
11. Hubli	1839	290000		2 4	2 3	1 0	4	0	2	7	0	1
12. Bettigeri	1851	300000		3 4	1	0	7	0	0	10	4	0
13. Guledgudd	1885	45716		1	1	0	2	ő	0	3	1	4
14. Bijapui	1845			1	1	0	4	1	0	3	0	1
15. 110114141	1	2332760			11	1	24	1	4	33	7	17
IV. Malabar.		200210	1	1 10	,,,	1 *	24		*	00	100	
16. Cannanore	1841	32000	0	4 5	2	2	5	3	4	12	4	9
17. Tellicherry .	1839	196000	0 :	3 6	4	2	6	0	4	16	4	18
18. Chombala	1849	300000	) .	3 2	2	0	5	2	2	8	7	6
19. Calicut	1842	34080		9	5	1	10	2	3	20	10	17
20. Codacal	1857	449290		3 4	2	1	7	3	2	17	3	3
21. Vaniyankulam	1886			4 2	1	0	6	. 1	2	7	0	9
22. Palghat	1858		_	4 3	3	1	- 5	3	2	8	3	5
	1	2423590	3	5 31	19	7	44	14	19	88	31	67
V. Nilgiris.												Ι.
23. Kaity	1846				3	0	11	0	2	32	1	0
24. Kotagiri	1867	1600	0	3 1	1	1	3	0	2	6	2	1
		7600	0 2	4 4	4	1	14	0	4	38	3	1
Grand Total	١	623485	9	9 82	59	18	135	,19	33	239	70	139
Total of 1st J	anuar	y 1901.	11	5 79	62	20	136	18	31	220	65	139

<sup>\*</sup>Those places only, at which agents of the Mission are actually stationed, have been counted.

## Churches of the B. G. E. Mission

1902.

46 67 1912 6 1168 3 585 1 530 1 1813 5 1316 2	Deci	Decrea	Departures 216 69 223 3 8 572 19	Ne conv	w	sqtig   107   25   59   6   6   6   9   3   215		er repo Vericals trom other blaces 157 173 34 25 33 17	Total  0 60 0 34 22 6	of Net decrease 2 0 16 0 0 0 0 0	State Churc Ist Jan  stumoon mumoon  1660 432 966 82 55	hes on	Catechumens 55 548 9 0
2741 72 764 17191 34 126 6 85 0 187 23 136 211 22 6 17 1912 6 1168 3 585 1 1818 3 5	2 1 1 2 2 2 1 1 2 2 2 2 3 3 3 3 3 3 3 3	Excommunications 1 1 2 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	Departures 216 69 223 3 8 572 19	\$\frac{15}{26} \frac{7}{7} \frac{2}{9} \frac{1}{3} \frac{3}{54}	5 14 2 2 0 1 0	107 25 59 6 6 9 3	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	157 75 173 34 25 33	0 60 0 34 22 6	Net deorease	Communicants 966 82	Total number of Church-members Church-members	55 48 146 9
2741 72 764 17191 34 126 6 85 0 187 23 136 211 22 6 17 1912 6 1168 3 585 1 1818 3 5	2 1 7 0 4 10 3 1 3 0 13 3 0 15 13	1 0 1 10 5 1 13 0 3 0 13 13	216 69 223 3 8 35 18 572	\$\frac{15}{26} \frac{7}{7} \frac{2}{9} \frac{1}{3} \frac{3}{54}	Children 2 5 14 2 2 0 1 0	107 25 59 6 6 9 3	3 6 10 0 0 0	157 75 173 34 25 33	0 60 0 34 22 6	2 0 16 0	1660 432 966 82	2739 824 1775 160	55 48 146 9
2741 72 764 17191 34 126 6 85 0 187 23 136 211 22 6 17 1912 6 1168 3 585 1 1818 3 5	2 1 7 0 4 10 3 1 3 0 13 3 0 15 13	1 0 1 10 5 1 13 0 3 0 13 13	216 69 223 3 8 35 18 572	15 26 7 2 0 1 3	5 14 2 2 0 1	107 25 59 6 6 9 3	3 6 10 0 0 0	157 75 173 34 25 33	0 60 0 34 22 6	2 0 16 0	1660 432 966 82	2739 824 1775 160	55 48 146 9
2741 72 764 17191 34 126 6 85 0 187 23 136 211 22 6 17 1912 6 1168 3 585 1 1818 3 5	2 1 7 0 4 10 3 1 3 0 13 3 0 15 13	1 0 1 10 5 1 13 0 3 0 13 13	216 69 223 3 8 35 18 572	15 26 7 2 0 1 3	5 14 2 2 0 1	107 25 59 6 6 9 3	3 6 10 0 0 0	157 75 173 34 25 33	0 60 0 34 22 6	2 0 16 0	1660 432 966 82	2739 824 1775 160	55 48 146 9
764 17171 34 1791 34 1791 34 187 187 188 187 2211 22 188 188 11 444 1560 22 617 1912 6 1168 3 585 1 530 1 1818 5 11 813 5 530 1 1 1813 5 530 1 1 1813 5	7 0 4 10 6 1 7 0 10 13 0 13 0 15 15 15 15 15 15 15 15 15 15 15 15 15	0 10 1 1 3 0 13 13 13 13 13 13 13 13 13 13 13 13 13	69 223 3 8 35 18 572	26 7 2 0 1 3 54	14 2 2 0 1 0	25 59 6 6 9 3	6 10 0 0 0 0	75 173 34 25 33	60 0 34 22 6	0 16 0 0	432 966 82	824 1775 160	48 146 9
764 17171 34 1791 34 1791 34 187 187 188 187 2211 22 188 188 11 444 1560 22 617 1912 6 1168 3 585 1 530 1 1818 5 11 813 5 530 1 1 1813 5 530 1 1 1813 5	7 0 4 10 6 1 7 0 10 13 0 13 0 15 15 15 15 15 15 15 15 15 15 15 15 15	0 10 1 1 3 0 13 13 13 13 13 13 13 13 13 13 13 13 13	69 223 3 8 35 18 572	26 7 2 0 1 3 54	14 2 2 0 1 0	25 59 6 6 9 3	6 10 0 0 0 0	75 173 34 25 33	60 0 34 22 6	0 16 0 0	432 966 82	824 1775 160	48 146 9
1791 34 126 6 85 6 187 5 43 85 5737 138 159 211 22 370 21 46 6 67 1912 6 1168 3 555 1 168 3 555 1 181 3 550 1 181 3 550 1	4 10 5 1 0 1 3 0 3 0 5 1 13 0 1 13 0 1 13 0 0 13 0 0 13 13 13 13 13 13 13 13 13 13	10 3 1 0 1 3 0 3 0 5 13	223 3 8 35 18 572	7 2 0 1 3 54	2 2 0 1	6 6 9 3	0 0 0	34 25 33	34 22 6	0	82	160	9
S5   C   S   S   S   S   S   S   S   S   S	0 1 3 0 3 0 5 13 6 0	0 1 0 0 0 0 0 13	8 35 18 572	0 1 3 54	0 1 0	6 9 3	0 0 0	25 33	22 6	0			
187   84   83   85   85   85   85   85   85   85	3 0 5 13 3 0	3 0 3 0 13	35 18 572	1 3 54	1 0	9	0	33	6		55	107	
48 2 5787 185 159 2 211 2 310 2: 188 11 434 1. 560 6 67 46 67 1912 6 1168 3 555 1. 188 3 550 1. 1818 5 1316 5	3 0 5 13 3 0	3 0 13	18 572	3 54	0	3	0			())		100	9
5737 135 211 20 211 20 370 25 188 11 560 2 46 67 1912 6 1168 3 585 1 530 1 1813 5 1316 2	3 (	13	572	54	-					0	100 30	193	0
159   211   22   370   21   370   21   370   21   370	3 (		19		24	219			$\frac{2}{106}$		3325	5843	267
211 26 188 11 434 1- 560 617 46 67 7 1912 6- 1168 3 585 1 580 1- 1813 5 1316 2-	0	3 0						514	106	U	3323	5040	201
370 25 188 11 434 1- 560 20 617 46 67 - 1912 6 1168 3 585 1 580 1- 1813 5 1316 2:	_				1	4	0	21	5	0	88	164	θ
188 11 484 1 560 21 617 4 667 1912 6 1168 3 585 1 580 1 1813 5 1316 2:	3	1	14	3	20	5	3	21	17	0	115	228	6
484 1- 560 26 617 46 67 1912 6 1168 3 585 1 530 1 1813 2:		3 1	33	4	21	9	3	42	22	0	203	392	6
560   26   617   46   67   66   7   1912   66   1168   3   585   1   530   1813   51316   22   1916	5	5 2	22	6	7	10	0	58	42	0	128	230	11
617 46 67 1912 6 1168 3 585 1 530 1: 1813 5 1316 2:			61	0	1	20	4	35	0	16	235	418	4
46 67 1912 6 1168 3 585 1 530 1 1813 5 1316 2			73	0	4	27	1	80	11	0	248 288	571 630	10 10
67 1912 6 1168 3 585 1 530 1 1813 5 1316 2			99	11	8	20	1 0	79 14	10	0	25	56	0
1912 6 1168 3 585 1 530 1 1813 5 1316 2			8	0	0	4	0	17	12	0	47	79	ő
585 1 530 1 1813 5 1316 2		-	269	17	20	83	-6	283	72	0	971	1984	35
530 1 1813 5 1316 2:			56	3	0	55	2	76	40	0	673	1208	9
1813 5 1316 2:			76	2	1	17	1	58	0	10	317	575 525	7 8
1316 2			40 235	30	8	12 78	11	31 180	0 2	5	238 1076	1815	29
			91	4	1	60	8	116	61	0	631	1377	42
			27	4	1	2	0	25	3	0	88	170	14
417 1			58	19	11	10	0	50	14	0	242	431	28
5996 14	7 4	7 47	583	64	23	234	23	536	105	0	3265	6101	137
401 1 280			77	32	11	19	0	53 42	33 20	0		434 300	12 7
681 1	.0	-	115	43	-	26	0	95	53	0		734	19
14696 38	.0		1572	182	_	567	51	1470	358	0	8134	15054	464
14696 33	5		1561	170	_	536	28	1228	61	0	7876	14696	504

Chr. School-masters and Chr. School-mistronson special properties of the characters of the characters

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## Table of Schools of the Basel

1st JANUARY

							Christi	ans
		Trai	ning a	nd Boa	rding	Schools	Day	Schools
STATIONS	Number of Schools	Theological Schools	Training Schools	Middle and High	Boys' Orphanages	Girls' Orphanages	Primary Classes	Middle and High School Classes
I. South-Canara.	I	1			1		İ	
I. Mangalore	. 18	7	11	0	0	0	463	87
2. Mulki	7	0	0	0	0	70	279	0
3. Udipi	10	0	0	41	102	0	421	98
5. Basrur-Kundapur	2	0	0	0	0	0	60	0
6. Kasaragod	11	0	0	0	0	0	0	0
	52	7	11	41	102	70	1223	135
II. Coorg.				1	1-0-	1	1	100
8. Mercara	1	0	0	0	0	0	37	0
9. Anandapur (Ammatti) .	1	0	0	0	28	21	18	0
III. Southern Mahratta.	2	0	0	0	28	21	55	0
10. Dharwar	4	0	0	44	0	0	45	0
II. Hubli	3	0	0	0	0	0	114	0
12. Bettigeri-Gadag	5	0	0	0	67	2	95	o
13. Guledgudd	7	0	0	0	0	78	54	0
14. Bijapur	4	0	0	0	0	0	0	0
15. Honavar	3	0	0	0	0	0	0	0
IV. Malabar.	26	0	0	44	67	80	308	0
16. Cannanore	5	0	0	0	0	0	199	49
17. Tellicherry	10	8	7	50	0	0	130	29
18. Chombala (Mahé) .	6	0	0	0	0	108	69	12
20. Codacal	8	0	0	0	0	0	263	30
21. Vaniyankulam	3	0	0	0	96	0	267	24
22. Palghat	5	0	0	0	0	0	0 45	0
	45	8	7	50	96	108	978	144
V. Nilgiris.		-		00	00	100	010	111
23. Kaity	26	3	5	19	52	0	44	7
24. Kotagiri	6	0	0	0	0	32	37	14
	32	3	5	19	52	32	81	21
Grand Total	157	18	23	154	345	311	2640	300
Total of 1st January 1901	154	17	29	148	309	302	2467	250

## German Evangelical Mission.

1902.

e Basel

MUARY

ristiaus Day Schools

Primary Classes

	Schools for		Total of Pupils under instruction					
Non-Ch	ristians	В	oys	Gir	ls			
Primary Classes	Middle and High School Classes	Christians	Non-Christians	Christians	Non-Christians	Total	Infant Schools	Sunday Schools
577	224	272	627	238	182	1319	84	7
0	0	72	156	111	10	349	0	
70	0	278	302	114	38	732	0	
161	0	16	148	13	44	221	0	1
163	0	3	110	4	46	163	0	
627	49	21	520	15	120	676	0	1
1598	273	662	1863	495	440	3460	84	10
0	0	14	6	15	2	37	0	
0	0	41	2	24	0	67	ő	
0	0	55	8	39	2	104	0	
75	101	68	177	18	7	265	0	2
105	0	40	142	32	5	219	o o	_
145	0	96	156	55	2	309	0	12
140	0	28	118	107	19	272	0	5
236	0	12	178	3	43	236	0	
122	0	3	100	3	16	122	0	
823	101	242	871	218	92	1423	0	19
212	37	134	227	109	27	497	60	22
380	277	142	592	61	86	881	0	22
353	22	41	330	162	31	564	0	
470	349	174	677	166	95	1112	0	18
247 267	91	296	178	152	8	634	35	16
181	72	18 30	283 208	14	48	358	0	4
2110	848	885	2495	701	313	298 4344	10	90
658	10							
125	12	104	622	35	39	800	0	21
783	12	184	750	83	41	1008	0	30
5314	1234	1928	5987	1536	888	10339	189	151
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## Detailed Table of Stations, Out-stations, and Agents.

1st January 1902.

Out-Stations  1. Mangalore Baimatha, Mailkerigudde, Niresiwalya, Jeppa, Bockapaina.  Out-Stations:  Bolma, Ulal, Bantval, Amyambla.  Rev. M. Schaible, in Church, Chairman of the District Committee Rev. M. Breidenbach, itin. and out-stations Rev. W. Spaich, itin. b) Educational Rev. J. Hermelink, Theol. Seminary, Bible Revision, Dist, Insp. of Schools Rev. B. Lüthi, Literary work and schools Rev. B. Pichderer, High Miss E. Kaundinya, Brahmin Girls' School Miss E. Kaundinya, Brahmin Girls' School Miss H. Krauss, Congr. Girls' School Miss J. Meyer, Zenana work, studying Tulu of Mercantile Mr. H. Altenmüller, Gent. Agent & Treasurer F. Huber, Book-Depát. J. Sieber, M. M. Br. H. Hofmann, M. M. d) Industrial Mr. J. Baumann, Kudroli			· · · · · · · · · · · · · · · · · · ·
Rev. M. Schaible, in charge of station, Native Church, Chairman of the District Committee Rev. M. Breidenbach, itin.  Out-Stations:  Bolma, Ullal, Bantval, Amyambia.  Rev. W. Spaich, itin. "  b Educational Rev. J. Hermelink, Theol. Seminary, Bible Revision, Dist. Insp. of Schools Rev. B. Lüthi, Literary work and schools Rev. B. Lüthi, Literary work and schools Rev. I. Pfleiderer, High Miss E. Kaundinya, Brahmin Girls' School Miss E. Kaundinya, Brahmin Girls' School Miss H. Krauss, Congr. Girls' School Miss J. Meyer, Zenana work, studying Tulu () Mercantile Mr. H. Altenmüller, Genl. Agent & Treasurer F. Huber, Book-Depát, J. Sieber, M. MBr., "H. Hofmann, M. MBranch Industrial Mr. J. Baumann, Kudroli	and	European Agents	Pastors, Catechists and Christian Headmasters
Tile-Works  F. Stierlin, Weav. Est.  H. Bretschneider,  Kudroli Tile-Works  H. Stokes, Mech. Est.  M. Stuckert, Kudroli  Tile-Works  W. Heckelmann,  Joppu Tile-Works  A. Beierbach, Press  P. Simpfendörfer,  Jeppu Tile-Works	Balmatha, Madikeri- gudde, Nireshwalya, Jeppu, Bockapatna.  Out-Stations: Bolma, Ullal, Bantwal,	Rev. M. Schable, in charge of station, Native Church, Chairman of the District Committee Rev. M. Breidenbach, itin. and out-stations Rev. W. Spaich, itin. p. B. Edmann, E. B. Edminary, Bible Revision, Dist. Insp. of Schools Rev. B. Lüthi, Literary work and schools Rev. B. Lüthi, Literary Brahmin Girls' School Miss E. Kaundinya, Brahmin Girls' School Miss H. Krauss, Congr. Girls' School Miss H. Krauss, J. Sieber, M. MBr. H. Hofmann, MBranch d) Industrial Mr. J. Baumann, Kudrali Tit-Works F. Stierlin, Wew.Est. H. Bretschneider, Kudroli Tit-Works H. Stokes, Mech. Est. M. Stuckert, Kudroli Tit-Works W. Heckelmann, Yeppu Tit-Works W. Heckelmann, Yeppu Tit-Works P. Simpfendörfer, P. Simpfendörfer, P. Simpfendörfer, P. Simpfendörfer,	Work Rev. S. Andrea, Balmathe "Mark Salis, Jeppu "Obed Sumitra, Bockapatne "Joshua Soans, Madikerigudd, Cat. Abraham Heri, Bolma "Gottlob Maben, itin. "E. Karat, City Mission "Paul Soans, itiner. b) Educational Work Cat. Chr. Watsa, "Ch. Maben. "S. Karat, High Schoo. "Fr. Jathana. "Congr. Girls' Schoo "L. Fernandez,   Bantwa

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Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
2. Mulki Out-Stations: Kadike, Santur, Uchila, Padur, Kutyar, Munderu.	Rev. G. Ritter, Congregation, Orphanage, and out-sta- tions Rev. Chr. Dürr, itin. and out-stations	Rev. Charles Gojar, Mulki congregation , Im. Furtado, Padur congregation. Evang. N. Kundar, itin. Cat. J. Vedamuttu, Kuyar , Benjamin Salins, Santur , J. Aarons, Munderu , Chr. Salis, Uchila , Gottl. Bangera, Kadike
3. Udipi Out-Stations: Parkala, Malpe, Udyavara, Gudde, Shirva, Ambadi, Madambali, Kalyanapur.	Rev. J. A. Brasche, Christ. High School and Orphanage Rev. Chr. Keppler, Congreg- and out-stations Rev. J. Bächle, itin. and out-stations Rev. J. Müller, Malpe Tite- Works and out-stations	Rev. Nahason Vira, Gudde  "Tim. Furtado, Shirva congregation "Gabr. Bangera, Udipi congregation Cat. Sam. Furtado, Malpe "N. Suchitta, Udyawara "Jos. Kairanna, Ambadi "A. Furtado, Madambaii "Amruta Heri, itin. "Raph. Satyavrata, High Schoo. "Jos. Pramodana, Kalyanapur "G. Premaya, Parkala
4. Karkal Nandolige, Mudar, Out-Stations: Hekkadka.	Rev. G. Fischer, Congreg. and itin. Rev. R. Bunz, stud. Tulu	
5. Basrur Out-Stations: Kundapur, Barkur.	Rev. J. Gœtz, Congregation and itin. Rev. W. Metzler, studying Canaress	Cat. Asser Karat, itin. "Stephan Jathana, itin

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Stations and Out-Stations	European Agents	Native-Agents:— Pastors, Catechists and Christian Headmasters of High Schools
6. Kasaragod Out-Stations: Bayaneshyara, Hosadurga, Bekal, Kumbla, Manjeshyara, Xileshyara.	Rev. P. Borel, Congr. and itin.	
7. Puttur	Rev. A. Schosser, Congr. and itin. Rev. M. Gekeler, stud. Tulu.	Cat. Gabr. Almanda, Congr. Evang. Immanuel Soens, itin. Cat. Joel Rajiva, itin.
8. Mercara Out-Stations: Fraserpet, Chembu, Sundikoppa.	Rev. W. Sikemeier, Congr. and out-stations Mr. J. B. Veil, M. MBr.	Cat. Eb. Clare, Congregation "Nath. Shatananda, itin. "Joseph Bangera, "Asst. Cat. Lewis Salins, "
9. Anandapur	Rev. Ch. Fritz, Congregat. and Orphanage	Cat. William Heri, Congr.  and itin.  S. Sumanta,  Im. Jivottama,  "
10. Dharwar	Rev. K. Ernst, Congregation, Bible Revision, General Inspector of Schools Rev. Fr. Reusch, High School, Students' Home, Dist. Insp. of Schools Rev. Fr. Braun, itin., schools	Cat. Israel Dalabhanjana, itin.  " Hanoch Adina, St. Home " Jacob Davala, itin. " Ananda Rhonada, Cong. Mr. Alex. Jaganadhan, E. A., Headmaster, High School
11. Hubli Out-Stations: Unakallu.	Rev. D. Berli, Congregation and itin. Rev. W. Rath, Unakallu congr. and itin.	Rev. S. Devada, Hubit congr.  " Jason Schalla, ilin. " Devaputra Hebbala,
12. Bettigeri- Gadag Out-Stations: Shageti, Malasamudra	Rev. C. D. Warth, Congr. & Secular Agent of the District Rev. K. Mayer, stinerancy, Orphanage, out-stations Rev. E. Vogt, studying Canarese	Cat. David Jesudasa, Congr. Bettigeri Joh. Prabhakar, Congr. Shagoti Jos. Dalabhanjana, itin.

Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
13. Guledgudd Out-Stations: Kardenhalli, Halkurki, Mushtigeri.	Rev. F. Eisfelder. Orphanage, out-stations, Chairman of the District Committee Rev. E. Luthy, Congregation and itin. Rev. A. Spring, studying Canarese Rev. K. Grau, studying Canarese	Cat. Stephan Sagri, Cong- Guledgud, , Shanta Budigi, itin. , Sol. Jogula, Kardenhal, , Sal. Ramthal, itin. , D. Katajur, Mushtigeri , Bhagy. Alada, Halkurk, Asst. Cat. Isr. Aralikatte, itinerane,
l4. Bijapur	Rev. A. Metz, Congregation and itin.	Cat. Chemma Halli, itin. " Stephan Mathapati, itin
15. Honavar Out-Stations: Herangadi, Anilgodu, Karwar, Samshi.	Rev. H. Risch, Congregation and itin.	Ev. S. Bunyan, Karwar itin Cat. Joseph Sunita, , , Ebenezer Aarons, , , Medad Jayanta, ,
16. Cannanore Out-Stations; Chowa, Chirakal, Taliparambu, Payyanar.	Rev. K. Hole, Congregation and schools Rev. G. Peter, itinerancy Mr. H. Eidenbenz, Weaving Establishment , K. Büsch, " , H. Haffner, Tailory	Rev. Tob. Chembankodan, Chow Rev. George Peter, Canna. Cat. Paul Sneham, itin. , Ph. Mackadan, Taipi. , Jesudasa Melottu, Hyyanur, itin , D. Hutten, itin. Cann. Asst. Cat. Ebenezer Benezer Beine, Chow
17. Tellicherry Out-Stations: Anjarkandy, Kuttuparambu, Erinjelli.	Rev. L. J. Frohnmeyer, Congregation, Theological Seminary and Training School, Chairman and Scertatry of the Mission Rev. W. Bader, Christian High School and Distr. Iusp- of Schools Rev. P. Sengle, Theological Seminary and Editor of "Keralspakair" Rev. E. Hiller, Iurri High School and congregation Rev. J. Maue, Parsi High School Setstud. Mal. Rev. J. Meyer, Dr. phili, studying Malayalam	Rev. Charles Hermon, Congratilicher Rev. Noah Edapalan, Congratilicher Rev. Samuel Ambattu, Ex- Cat. Lawrence Puvattur, Theological Seminar, Henry Menzel. Christ. High Schoo "Ant. Valiatingara, itin, Cyprian Arunajalam, itin Asst. Cat. N. Kalarikal, itin, Mr. P. Tharian, B. A. Head master, Chr. High Schoo

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Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
18. Chombala- Mahė Out-Stations: Mahė, Badagara, Muverattu, Perambara, Payoli, Karakadu.	Rev. Th. Uber, Congreg. and Orphanage Rev. R. Schilling, itin. and out-stations	Cat. Johan. Amengara, Congregation. Salathiel Soens, Mahi Alphai Kallan, itin., Muveratiu Stephan Chattotu, itin., Badagara Asst. Cat. Elias Nambi, itin
19. Calicut Out-Stations: Collandy, Pudiangadi, Markai, Malapuram, Manjeri, Annasheri.	Rev. J. Jaus, station and schools Mr. Joh. Knobloch, High Sch. Miss A. Ehrensperger, Girls' School Dr. W. Stokes, Medical Mission Sister K. Fritz, " " Mr. H. Kühner, M. MB. " F. Volz, Weav. Est. " G. Benner, Tile-Works " L. Fraas, Weav. Estab. " Chr. Renz, Tailory " W. Bernhardt, M. MB.	Rev. Stephan Chandran, Congregation  " Asham Tumaran Ev. Cat. B. Ponon, Congregation  " Paul Selvam, " Edw. Peter, Schools " Abia Edapalan, Coit, itin. " Devap. Amengaran, » " Is. Chowalur, Markat » " Fredric Nambi, Malopuram »  Asst. Cat. A. Pavamani, Medical Mission " " L. Pavamani, itin.
20. Codacal Out-Stations: Paraperi, Ponani, Pallat, Tritala,	Rev. R. Bosshardt, Congreg. and schools Mr. O. Eckelmann, Orphanage and Secular	Rev. St. Kallat, Congreg. Cat. Isaac Amattil, Orph.  " Isaac Laban, itin.  Winfred Mantady.

Chittatakara, Winfred Mantody, District Agent Chalasheri, Vengalur. Mr. F. Singer, Tile-Works

Joseph Taddai, Rev. Jac. Ruopp, studying Fonani, itin. Malayalam Sal. Mackadan,

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Stations and Out-Stations	European Agents	Native Agents:— Pastors, Catechists and Christian Headmasters of High Schools
21. Vaniyan- kulam Out-Stations: Angadipuram, Sheranur, Ottapalam, Tirikatiri.	Rev. S. Walter, Congrey., schools, itin., Chairman of the District Rev. A. Scheuer, Schools	Cat. Abr. Arungadan, itin.  " Jos. Mantodi, " Jacob Cheeran, " Noah Benjamin, " Magadipuram, " Bethuel Poyayil, " " Asst. Cat. J. Valiavalappan, Medical Mission
22. Palghat Out-Stations: Melparambu, Wadackencheri, Panayur, Mangara.	Rev. G. Kühnle, Congrey. and itinerancy Mr. Chr. Gebhardt, Tile-Works Rev. G. Renschler, Schools	Rev. Tim. Parakandi,  Melparambu Cat. L. Kallat, Congregation  Dan. Edakaden, itin.  St. Parakandi,  Zacharias Pilakaden,  Manuel Simon,  Melparambu
23. Kaity Out-Stations: Cooneor, Halikal, Kerkambe, Kerchada, Ashikarhatti, Manihatti, Bosahatti, Heranhalli, Kilar, Tumanahatti, Manjoor, Sallas, Yeekkada, Tuneci, Ealhatti, Nellakotta.	Rev. W. Lütze, Congreg., Orphanage, Training and Cat. School  Rev. Ph. Stier, Out-stations, schools and itin.  Rev. William Stokes, Cooly-Mission, itinerancy	Cat. I. Shanta, Kaity Congr  " Lemuel Soens, Cat. Sch " Samuel Satyanathan, Orphanaga " John Philipp, Schools " Mose Kari, titin. " Paul Mada, " Abr. Madia, Hulika Cooly-Mission " K. Satyanathan, " Mass. Cat. Isaiah Konga, itin " Hans Isaac, itin " Hans Isaac, itin " Isaac Nerkambe " Isaac Nerkambe
24. Kotagiri Out-Stations: Sekanad, Kenakere, Jakanare, Denad, Milidenu, Kanerimukh, Gundhada, Herasele.	Rev. G. Grossmann, Congr., Orphanage	Rev. Jacob Kanaka, Congr. and school Cat. Henry Kodot, itin. " Isaac Bella, " Asst. Cat. Chr. Ajja, "

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HILST in 1900 the number of Christians in our Indian Mission shows only an increase of 61, we have in the year under review an access of 358 souls, but neither the one nor the other proves anything with reference to the fertility of the spiritual field, the baptisms of non-Christians being in both years almost the same in number (1900: 261 and 1901: 284). The difference between these two years as to the growth of our Church in India is easily explained by the economical conditions of the country. In 1900 people found scarcely any work owing to the famine. Although some of our districts (especially Southern Mahratta) suffered on account of dearth in 1901 as well as in 1900, on the whole things improved. People felt confident again to take up their different occupations, agriculture and trade began to prosper and thus our Christians remained where they were, whilst in 1900, according to the statistics, about 300 of our people left our stations in search of employment somewhere else. Southern Mahratta was visited with plague even worse than ever before. In Canara and Malabar we have been graciously preserved from outward calamities, but as the Report will show, the spiritual condition of some of our congregations gives cause for grave apprehensions. in Canara spiritual life seems to be at a low ebb in general, in Malabar the transition from childhood to youth evidently is beset with the danger of heresy and naughtiness. Assaults from inside the Church are much more dangerous and painful than such from outside, the more so, if they are so unprovoked, petulant and malicious, as in our case, but we feel confident that the Lord and His leading hand have not forsaken us, and such of our Christians as are of the truth, will hear His voice and will be safely carried also through these critical times.

### I. SOUTH-CANARA.

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### 1. Mangalore.

For a short historical sketch of each station we refer to last year's Report.

The following changes amongst the Missionaries took place:

Mr. and Mrs. Hirner and Mr. and Mrs. Glattfelder left
for Europe; Mr. Bretschneider and Mr. Heckelmann returned
from Germany. For the first time arrived Miss E. Gundert
(now Mrs. Pfleiderer), Miss J. Meyer, and Miss E. Prattent
(now Mrs. Stokes).

His Excellency the Governor of Madras on his tour through Malabar and Canara intended to do us the honour of taking notice of the work done by the Basel Mission at this our most important station. His Excellency feeling indisposed Lady Ampthill was kind enough to pay a visit to the Weaving Establishment, the Printing Office and the Tile-Works at Jeppu.

Mr. Schaible, in charge of the Mangalore congregation as a whole (2739 souls), sees but little cause to praise the spiritual condition of his flock. He does not deny that here and there tokens of genuine Christian life do manifest themselves, but in comparison with the many exhibitions of wickedness and malice and with the many offences given by members of the Mangalore congregation, the hopeful features cannot be called prominent. Especially do the youths of Mangalore give a good deal of trouble by their unruly and unchristian

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behaviour, and also at Mangalore there are not a few who seem to feed upon the criticism of their Mission-Society and their Missionaries. Self-dependence and self-government are objects we look forward to with great intensity, but the intention of some to smuggle in, besides the legitimate guidance of the congregation through the Missionary and the Presbytery, an additional government of their own leaving everything in the shape of self-support to the Mission, cannot be considered to be a step in the right direction. As to the outward conditions of our Christians at Mangalore nothing has changed since last year; the greater part of them are employed in our Industrial Establishments. The Missionaries at Mangalore are very anxious to settle down some Christian families at Bolma and Amyambala with the view to make a further trial with an agricultural Mission.

As to the spiritual condition of the Balmatha congregation Mr. Samuel Andrea, the native pastor, is greatly exercised in his mind about the Christian youths, who, after confirmation rove about without any occupation. They show no desire for God's Word or Divine worship, they eat up the scanty earning of their poor parents; some of them even do not shrink back from stealing, drinking and libelling, they behave shamefully in the houses of other Christians and try to seduce better-minded youths. Mr. Samuel thinks that for this deplorable condition of the growing-up generation the parents must partly be held responsible. They are of opinion that it is the duty of the Mission to provide them and their children with a livelihood, a superstition which perhaps unconsciously has been fostered by the Mission itself. Very often it is also the bad example of parents themselves by which the children have become what they are .- In a similar strain Mr. Joshua Soans writes about the congregation at Madikeri-Gudde. More hopefully sounds what Mr. Obed Sumitra reports on his flock at Bockapatna, although he too feels sorry to see how the respect before God's Word and the holy office are going to decay. However, sometimes families meet for devotional exercises

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and collect something for the Mission. In the time when cholera was raging some volunteered as tenders. Mr. Obed also tells of a lost sheep finding the Good Shepherd at last. A man who had become notorious as a good-for-nothing and for a long time had been in jail came back half-blind and sought for work in the Kudroli Factory The manager there took great pains to set him on the right way and not only did he turn out a good workman, but a change of heart and mind also took place. Then cholera broke out and Devapriya died as a poor sinner who had received grace. - Also Mr. Salis, pastor of Jeppu, relates of the happy dying of a youth, 17 years of age. He had been a good son and was a member of the young men's association. Before confirmation he took part in the practising of a singing-choir, but strange to say with a great certainty he asserted that he would not sing on the next Sunday with the others, but only listen to them. On the day of confirmation he was attacked by cholera and he died with the joyful testimony that his sins were forgiven and that death had lost its horrors for him.

The Evangelistic work at Mangalore and out in the district was carried on with great energy in spite of cholera prevailing in the district. Amyambala, where a holy fig-tree has been cut down (cf. last year's Report, page 26) has got a school and became an out-station. A teacher has been stationed there and school-work commenced with 12 pupils; after 10 days there were already 24, and in April the teacher was able to write that the number of pupils was daily increasing .- In Mangalore itself the teachers and students of the Theological Seminary preached regularly to the heathen during the monsoon on Sunday evenings at the English School and after the rainy season also on Wednesday evenings in the bazaar. In the English School the preaching was generally followed by a discussion. There was scarcely any disturbance. - House-to-house visitation in Mangalore was carried on by Mr. Lüthi, accompanied by Catechist E. Karat. With the exception of two or three astrologers, who were rather crabbed and angry, people received them most kindly. The majority of people seems to be apathetic and indifferent, but there are a few who are most earnestly concerned about salvation. A family positively declared that they were ready to join the Mission. When Mr. Schaible told them that they might do so, but that we could not give them employment, they said: "Since it is our destiny to perish by hunger, we prefer to do so being with you".

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On the work of the Bible-women Mrs. Hermelink gives the following interesting details:—

"Passing a Mohammedan house we were requested by the inhabitants to offer prayers for the recovery of a child which was dangerously ill. 'Your God is the only true One and He will accept your prayer,' they added. When we passed by this house the next time, we inquired after the little patient and were told that the child was all right again.

"The two Bible-women Johanna and Salome had access to the house of a Government official, whose wife has been laid up for the last 17 years. Although she was very weak and prostrate in body, her mind kept wonderfully clear and active, and she always liked to see visitors and to talk with them. Thus she also welcomed the Bible-women and listening attentively to their reading she acquired a pretty fair knowledge of God's Word. Often she would assure the Biblewomen that she believed in God and in His Son Jesus Christ, without whom she could do nothing. But, alas! to obey the voice of her conscience, to follow the inward desire of her heart and break through the barriers of caste and custom she is lacking in strength and courage. -- Another woman, who last year had felt greatly attracted towards Christ and had begun to feel happy in hearing the voice of her Saviour, had to pass through a first temptation. Having been poor in health for some months her relatives told her that her ailings were caused by evil spirits, who came to punish her for her inclinations towards the Christian belief. She asked the Bible-women whether there could possibly be any truth in this. The Bible-women told her that the sure way to get rid of all this

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anxiety and superstition would be to surrender her heart fully to Christ and to live up to the light which she had received through the Gospel. Her husband and all her relations being in opposition to this she is still hesitating to take up her cross and to follow Christ. When the Bible-women saw her the last time, she seemed to have regained strength; she received them with great love and accompanied them to some other houses."

Passing over to the Educational work at this station the High School, in spite of all the many difficulties interfering with the progress of this school, has done good work within the humble sphere left to it. Including the 91 pupils of the flourishing Bazaar School, which may be called the primary department of the High School, there were 328 pupils on the rolls. The building has been increased, a place for gymnastic exercises and a flower-garden have been laid out, also a reading-room was opened. The Manager of the school tries his best to influence the pupils entrusted to his care not only by the Bible-lessons, but also by making a Christian spirit pervade all the rules and regulations of the institution. Some rules, specially framed for this purpose, did not gain great popularity amongst the pupils. Religious instruction was given separately to Christian pupils and Hindus. Mr. Pfleiderer is of opinion that the greater number of pupils are religiously indifferent, not only so with reference to Christianity, but just as well concerning their own religion. Caste is everything with them, a miserable substitute for genuine religion. A second class of pupils feel somewhat irritated by the Bible-instruction, by which they betoken at any rate some religious interest. We are glad to hear that there is a third class of youths of whom it can be said that they love and honour the Lord Jesus.

The Balmatha Girls' School and Training Institution, under the management of Miss H. Krauss, is doing very well.

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The Hindu widow, who underwent training (cf. last year's Report page 27) passed her examination and was given employment in the Girls' School. In the theoretical test she gained the first place in the Madras Presidency. May the Lord so guide her that she will arrive at the right decision between Christ and Hinduism and give up the unprofitable attitude of being amongst Christians a Christian and amongst Hindus a Hindu.

In the Primary Examination all the girls passed, in the Lower Secondary Examination 10 out of 11. The number of girls rose to 160. Six female candidates have undergone training. For girls coming from the district, a boarding-house is a great desideratum. Besides, girls who have passed the Lower Secondary and desire to prosecute their studies, are almost compelled to join the Roman Catholic High School for girls, and thus Miss Krauss is very anxious to see her institution raised to the standard of a High School. We earnestly hope that the Home-Committee will see its way to give all the help needed to the hopeful work of Miss Krauss.

The Brahmin Girls' School in the town, under the management of Miss E. Kaundinya, would also like to enlarge its accommodations, the number on the rolls having risen from 78 to 94. Out of these 65 per cent are Brahmins, 29 others and 6 Christians. The wealthy class of people prefer to send their girls to the Roman Catholic Girls' School, English being taught there already in the lowest classes, whilst English in our school is only the second language. Parents care only for English and a little needle-work, and as this can be got up in 2—4 years, they prefer the procedure of a quick polish to a solid instruction in the vernacular, which naturally will require much more time. However, as for the majority of children, also Canarese is a foreign tongue and thus our pupils have to master two new languages, perhaps it would be better to substitute English in the place of Canarese as

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soon as competent teachers in English can be got. In Jesuvananda Salis the school has lost a painstaking and faithful teacher. The girls were in high spirits on the day on which they were privileged to salaam the Governor and his party; most of them, of course, took the valet in his gorgeous dress for the Governor, who looked much more like an ordinary man.

The Printing Press, under the management of Mr. A. Beierbach, is located on Balmatha and employs about 50 hands inclusive of the Type-casting Department. The Manager is endeavouring to keep up the good name which our establishment has enjoyed since it was started 60 years ago, by good and correct work that is turned out. At the end of this Report we give a list of the books and tracts that have been printed during the last year, from which it will be seen that printing in Canarese has the largest share, then Malayalam, English, German, Sanskrit, Tamil. The printing orders have of late been so numerous that an application had to be made to the Home-Committee for the sanction of an additional large printing machine, which, we are glad to say, has most readily been granted.

The Book and Tract Depository is managed by Mr. F. Huber. Of the new tracts issued during the last year we have only to mention one, viz. "The Need of Baptism" in Canarese by Rev. Th. Walz. The editorship of our Canarese Fortnightly Paper "Satyadīpike" has changed hands, the Rev. B. Lüthi being now its editor, assisted by Mr. Christian Mahen. The monthly Malayalam Paper "Kêralôpakâri" has also during the last year been edited by the Rev. P. Sengle. We believe that both Papers are doing good work and are fairly widely read, though the number of their subscribers is rather a limited one, especially with regard to the latter an improvement in this respect is much desired. As usual, the Canarese Almanae has been edited by Mr. Chr. Watsa and the Malayalam one by the Rev. Ch. Hole.

The Religious Tract Society in London has again generously come to our ail by the free supply of 120 reams Double Demy printing paper and 20 reams cover paper, for which our best thanks are due to them.

The National Bible Society of Scotland in Edinburgh is kindly contributing towards the expenses of 2 Bible Colporteurs, one of these is working in the S. Canara District and the other in Southern Mahratta. Besides the above 2 Bible Colporteurs, 11 Colporteurs are employed, 4 in South and North Canara and 7 in Malabar, who during the greater part of the year are travelling about visiting heathen festivals, fairs, schools, and private houses. Their share in the sales, as given in the statment below, comes to 17112 tracts and religious books and 26658 school-books, representing a gross receipt of Rs. 4710-14-2. Besides this our Missionaries and Catechists, when out on preaching tours or in their house-to-house visitations make it a rule to take tracts with them and to offer them to the people for sale. At each station a small book-depot is kept where our books and tracts and at some also other good books are kept for sale. It is by these means that we obtain a fairly good sale of Christian books and tracts as the subjoined statement will show.

# Sale of Books and Tracts from 1st July 1900 to 30th June 1901. 1. Our own Publications.

27,053 Canarese Religious Books	2,213	11	8
2,221 Tulu "	113	6	4
19,926 Malayalam "	891	10	5
27,247 Canarese School "	5,431	14	6
34,544 Malayalam "	5,247	9	0
19,423 Miscellaneous Books and Maps	5,486	3	2
123 Canarese Government Books	37	2	3
433 Malayalam "	152	11	10
130,970 Copies Total Rs.	19,574	5	2
2. Other Publications.			
	Rs.	As.	P.
3,811 Bibles and Bible Portions	316	6	2
669 Bangalore Tracts and Books	49	4	8
58,196 Commission Sale Books	10,621	15	6
8,000 Sundry English & Vernacular Books	2,974	1	4
201,646 COPIES GRAND TOTAL Rs.	22 526	0	10

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The Industrial Establishments at Mangalore are a great help to our Christians there. The Weaving Establishment gives employment to 130 Christians, the Mechanical Workshop to 60, in the Tile-Works at Kudroli there are 235 Christians (besides 40 Hindus), at Jeppu 224 Christians (51 non-Christians). We have been able to give work to our Christians all the year round; for some months the number of workinghours had to be reduced. The Weaving Establishment has lost some customers owing to the famine prevailing in the North of India, which compelled some Mission Societies to start industries of their own. However Mr. Stierlin, the Superintendent of the Weaving Establishment at Mangalore, looks back upon the last year with satisfaction and with gratitude. Not only 59,678 yards have been woven, but we also hope that the weavers will have derived many spiritual blessings from the Word of God read and explained to them every day in the morning-prayers held by Mr. Stierlin and the Native Pastor alternately.

#### 2. Mulki.

Mr. Ritter, in charge of the Mulki congregation (824 souls), experienced great difficulty in providing with a livelihood such of his people as had not found a shelter in the Weaving Establishment (a branch of the Establishment at Mangalore). Some were provided with stone-axes to cut laterite stones, others were employed as masons. The Christians in the Tulu country are exposed to temptations, of which on other parts of our field we do not know anything. Whilst in Mulki cock-fighting does not attract so many, attendance at buffalo-races has become a passion with many. We are glad to say that the Mission-festival on the Ascension-day drew together more than such relics of heathenism the hearts of our Christians at Mulki with its out-stations.

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Kadike, one of these out-stations, is situated on a charming island formed by two arms of a river near the sea. Almost all the Christians there are farmers, and also women and children work on the field, so that the school-attendance is very far from being satisfactory.—At Utchila 22 souls were admitted to the Church (31st March). Most of them have been caused by hunger and other miseries to seek for refuge in the Christian Church. A woman amongst them, when her son joined us 2 years ago, exhibited a spirit of great hostility, by poverty she has become very pliable meanwhile. When they were inquirers, they had to work very hard to earn their daily bread and in the evenings or during the day, when called together for instruction, they were rather tired, still before their baptism they all had acquired a sound Christian knowledge. At Padur Mr. Immanuel Furtado, the pastor, lost his wife, who by her Christian knowledge and the integrity of her character had been an ornament of the Christian community there.-Kutyar seems to be the pearl amongst the out-stations of Mulki. Samuel with his wife and 3 children was baptised. Not a rice-Christian, but a man who makes it a point to support himself and his family.

The experiences of Mr. Dürr, as itinerating Missionary, have been very different. He met with people who answered the invitation to believe in Christ with those well-known requests for material support. One of them describes his summum bonum in the following manner: "Give me a turban, a coat, an European umbrella, a pair of creaking shoes, three times a day a first rate dinner, and I shall become a Christian." Children are very fond of tracts and pamphlets. The concertina and a magic lantern Mr. Dürr considers to be of great use. He relates of an old man, who lives in very comfortable circumstances and is half a Christian. He brought two cocoanuts, shining like gold, and some of the ordinary kind, and went so far as to say: "You Christians are like those fine cocoanuts, we Hindus are like the others,

we are nothing, we are mere frogs, everything is in a state of corruption with us: our religious life and our social life, but those who have Christ, what happy people they are!"

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The great Hindu-festival at Dharmasthala passed off very satisfactorily; the people expected us and quietly they listened to our addresses from beginning to end .- At Palimar the Brahmins by the help of the Police tried to prevent us from preaching. The Assistant Collector of Kundapur had to appear and to investigate into the matter. The Brahmins naively complained that if people listened to these Pâdris, they would all in course of time be converted to Christianity, especially children reading our pamphlets were sure to turn out apostates. Of course the official had to tell them that they did not need to attend the preaching of the Missionaries, if they did not like, but that they could not prevent them from preaching on a Government-ground. - Evangelist N. Kunder thinks that the opposition of Brahmins is on the increase. "Formerly they used to invite us to attend these festivals; our appearance was looked upon as an amusing entertainment, and they hoped that the conflux to the place would increase and thus the fair would be a Since they see that the hearts of people turn greater success. towards us and our message, the feeling has greatly changed. However, at Dharmasthala a Bilavar advised people not to believe any more in Bhutas, and he asked the Catechists to go on with preaching even after the night had drawn near. Another one admitted that their ancestors had put them to great inconvenience by their polytheism.

The Orphanage at Mulki, under the management of Mr. Ritter, was graciously preserved by God in a time when cholera was raging in the neighbourhood. In January a wealthy Konkani Brahmin consecrated his new and large house. He offered to send a dinner to the children of the Orphanage in order to delight them on this day of joy. Of course the offer was gladly accepted. The children were full of expectation. And behold, loads of precious gifts were carried to the

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Orphanage: rice, vegetables, cocoanuts, salt, spices, oil, and sugar, even firewood and plantain-leaves had not been forgotten. When the children were in full action the benefactor himself appeared to have a look at the pleasant scene. He was greatly pleased with the order and quietness prevailing in the midst of this extraordinary treat and in conclusion this kind neighbour thanked the manager that "his small gift had been so kindly received".—In singing the children have greatly improved, they even sing in three voices now and at Divine service or on their evening-walks their lovely tunes rejoice the hearts of the Mulki-people. Of course, disappointments are not seldom. Mr. and Mrs. Ritter had procured a nice situation at Mangalore for a girl after confirmation, when the mother who leads a life in sin, heard about it, enticed the poor child and made her partake of the same miserable life.

### 3. Udipi.

Owing to sufficient rains in the later part of the year there was a good second and third harvest, and so the Christians at Udipi and its out-stations (1775) were better off than in the year before. Mr. Keppler, the Missionary in charge of the congregation, earnestly desires that our Christians will show their thankfulness in a renewed hunger and thirst for God's Word and in a real appreciation of all the spiritual blessings attainable by them, and he is glad to know that some have savoured the grace of God and are standing in faith.

The Shirwa congregation, scattered about in 8 villages, shows in a good many of its members a desire to hear and to learn God's Word. They are anxious to walk in every respect worthy of their Christian calling and are willing to receive a word of exhortation. Not the same can be said about the other out-stations in care of Mr. Keppler. It is especially very sad to hear that 2 Christians

in cases of sickness instead of remembering that the Lord Jesus is their physician, took recourse to a sorcerer and to Bhutas.

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Mr. Bächle, who looks after Parkala and Kalyanapur, takes a more hopeful view, but he also thinks that his Christians are lacking in a real joy as to their Christian calling, in consequence of which they exert but little influence upon the new-Christian world surrounding them. "They have found the hidden treasure, but they do not make their neighbours feel that they do rejoice in the possession of it."

Mr. Müller, in charge of the Malpe congregation, besides acting Manager of the Tile-Works there, had a very critical time. The number of workmen there was out of proportion to the orders for tiles, and so the Industrial Committee at Home insisted on having the number of workmen reduced. This was done and, of course, such were removed as had not given satisfaction. It was wonderful to see how people who usually pretend that they cannot exist without the Mission procuring work for them, can manage now for themselves. They went a-fishing and succeeded in earning their livelihood. It is especially satisfactory to hear that the people were reasonable enough not to take it amiss, they were in good humour even and their conduct was much more self-dependent than before. Of course the pastoral work has not become easier by this change, however Divine service on Sundays was well attended; there is less dissatisfaction, and discouragement has made way for cheerfulness. The visitations of God have been very earnest and painful. 16 members of the congregation have been called away by death in the midst of life (6 of them by cholera). Abigail, a young woman, on the last evening of her life gave testimony of a firm and living faith in her Saviour.

In this connexion it is our joyful duty to express our hearty thanks to Mr. Krishna Rao, Civil Apothecary at Udipi, who was

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ever ready to render his valuable and gratuitous services to the Missionaries, the boarders in our schools and to the members of our congregations at Udipi and Malpe.

The work of Evangelisation at Udipi and in the large district connected with it is beset with many difficulties. With reference to this Mr. Keppler makes a very sad remark, which our Christians will do well to take to their hearts:

"The many offences of nominal Christians and the frequent relapses of such into heathenism are the greatest obstacles in the way of the itinerating agency. Hindus will not fail to call our attention to this, when they are invited to follow Christ, and it is a sad fact that it is easier to preach the Gospel in places where there are no Christians than in the neighbourhood of Christian congregations."

This is an awful judgment over Christian congregations, but who will gainsay it?—Mr. Bächle thinks that the attitude of Hindus at Udipi is more hostile than at Mulki, especially Brahmins whose chief employment it is to run some miles every day in order to get a mighty meal at some temple. Also here caste seems to be the greatest opponent of Christianity, and Christian preachers are called "destroyers of caste". The reception was much better in the north-east of the district.

Mr. Bächle met with a man who was able to recapitulate the leading thoughts of a sermon after first hearing. In another house our agents pointed out Jesus Christ as the Saviour of the whole world. When they rose to go away, a woman asked: "In whom shall I believe now and to whom shall I pray?" They directed her to Christ and taught her the short prayer: "Lord Jesus, forgive me my sins!" When they were out of sight, they heard the woman pray aloud those simple words.—The Bible-woman Petrina Aaron was very sick during March. But as soon as she had recovered, she took up work again with great energy and faithfulness. At the beginning of August the Lord called her away. She was a humble

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and quiet disciple of Christ, who preached not only by her words, but also by her life and conduct.

The Orphanage for Boys, together with a day-school, consists of two divisions: a vernacular division (Infant Standard to IVth Standard) 164 pupils, and an anglo-vernacular division (IIIrd and IVth Standards) 83 pupils, thus the total number in the school is 247. Amongst these there are 102 boarders of the Orphanage, 91 Christian day-scholars and 54 Hindus. About Christmas small-pox prevailed at Udipi, but neither this "nor any plague did come nigh our dwelling". Christians and Hindus get their Bible-lessons separately.

Mr. Brasche is on the whole satisfied with the behaviour of the children, but want of veracity and sometimes a really astounding obstinacy in denying the slightest fault make education a rather difficult task. The children are sometimes so accustomed to lying when they join the school, that even if taken in the very act and being fully aware that lies will be punished most severely, at the beginning flatly deny their transgression. Some of them however did behave very well. A very pleasant feature is the devout joy with which some hear Bible-stories. In February a boy joined the school and the class of inquirers. A month after his mother came and wanted to take him away. Oh how he implored her to leave him at the school and how he wept! The mother was inexorable. "If I am going to perish, my son shall go with me to hell", she said. With heavy hearts Mr. and Mrs. Brasche had to hand over the child to this cruel mother. But after a few days he returned merrily and joyfully. - Out of 12 pupils sent to the Primary Examination 8 passed in the first class.

The Christian High School at Udipi was attended last year by 139 pupils, 41 of whom are boarders, 20 Christian day-scholars and 78 non-Christians. *Mr. Brasche*, the Manager of the school, thinks that the Christian boys ought to have done better in the Lower Secondary Examination: 16 pupils (8 Christians and 8 non-Christians) went up for the examin-

ation and 8 passed (3 Christians and 5 non-Christians). We only can endorse what Mr. Brasche writes from his ripe experience with reference to the Christian youths and to the instruction being in vogue:

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"The great assistance rendered by the Mission instead of encouraging them to greater faithfulness and diligence, I am sorry to say, in many cases has only nourished their want of selfdependence, their carelessness and idleness.-It is true, our youths may be inferior to Brahmins as to ability, besides the evil habit of excessive coffee-drinking, tells chiefly on the system of our youths, still if able men in the appropriate manner would really instruct and educate in the lower classes, how different it would be in a HIrd Form, not to speak of higher classes. It is almost incredible, how the development of the spiritual faculties of our children is neglected. All that such pupils are able to do is to commit things to memory and to solve problems according to given forms or patterns, but self-dependent thought, perception, inquiring into something and logical conclusion are things with which they are not acquainted, and this in spite of all the object-lessons given in our schools for many years."

On the 22nd November a prize-distribution was held, Mr. Logan, the Inspector of Schools, taking the chair. There was music, recitation, the report for 1900—1901 was read by the Headmaster Mr. Venkatesh Prabhu, B.A., then followed the performance of an episode from the life of King Alfred and some other entertaining recitations, and then the stirring speech from the chair on education, on the true aim and method of instruction. After the prizes had been distributed, towards the cost of which some local gentlemen very liberally had contributed, the National Anthem brought this interesting meeting to a conclusion.

We cannot leave this station and this High School without mentioning that in the midst of much disappointment all through the Presidency with reference to the results of the Matriculation Examination, the results of our school at tians). W

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Udipi have been really excellent: six out of nine passed, one in the first class being the first boy in the Presidency. This percentage of 66.6 is really something encouraging to the Manager, the Headmaster and the whole staff of teachers.

#### 4. Karkal.

The Christians at Karkal (160) have been very thankful on the whole to receive any kind of work. Our Catechist Daniel Andreas lost his wife, who had been a pattern to other women both in the matter of the education of her children and in house-keeping. One Lydia at Hekkadka asked for the Lord's Supper, and Mr. Fischer had to walk in the night the distance of 11 miles to and fro, but it was joyfully done, when he heard that the Lord's Supper was desired to gain courage and strength for meeting death and to enter into life eternal. Two days afterwards she died, the name of Jesus being on her lips. A family of new converts was put to an earnest trial at the beginning. The uncle of Christapriya's wife lay in wait for him for a fortnight in order to kill him. He earns his livelihood now as a carpenter. Mr. Fischer is satisfied with the attendance at Divine Service, but he thinks that the congregation is still in a stage of babyhood. Some really believe in the power of Jesus Christ, but at the same time they are afraid of evil spirits, of "the evil look" and other nonsense.

Mr. Fischer with his Catechists was very kindly received at Beilur, and people told him that a Hindu shortly before had been amongst them, who read the Christian Shastras to them and asked them at the end: "Now, would you not like to become Christians?" They answered: "Yes, if you become a Christian, we all will follow." To this he replied: "But do not think that after that all earthly cares will be over, on the contrary, you will have to work more than before, you will not be allowed to contract debts and you must lead

a proper life." This very same Hindu also helped us to get a house for a Catechist at Beilur and said: "If I should not be permitted to be together with you in this world, I hope to find after death a place of rest amongst you!"

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#### 5. Basrur.

Before giving a short account of the work done at this station it is our sorrowful duty to say a few words in remembrance of the Missionary and pastor, who for 18 years has been in charge of this station.

The Rev. L. Gengnagel was born on the 12th December 1845 at Crumstadt, a place between Darmstadt and Worms. His father's house being a centre of all the earnest Christians in that part of the country he was not only in his childhood fully acquainted with God's Word and deeply influenced by the spirit ruling in a pious family, but also at an early time initiated into what must be called "the reproach of Christ". When 13 years of age, to use his own words, "he could not do otherwise than surrender himself to Christ". Even at that time he felt a desire in his heart "to put himself at the service of his Saviour". But he had to wait and to submit himself to God's ways and dealings until in 1869 he saw his way opened and then he joined the Missionary College at Basel. In 1875 he was sent to India, and his first station was Honavar, a station without a congregation, where during 5 years he had opportunities of acquainting himself with the Canarese language and with the calling of an Evangelist among the Hindus. In 1881 he was transferred to Basrur-Kundapur (founded 1876), and in no way hampered by work in a congregation or at schools, he could devote himself almost all the year to itinerating work. And an Evangelist indeed was Mr. Gengnagel with body and soul. Year after year there was scarcely any Hindu festival or fair at which he was not present with his agents and within a certain time he tried to visit all the villages of his district. Heat and exertions he endured joyfully and was satisfied with a small corner of a veranda in the

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house of some friendly Hindu. In spite of his enthusiasm he looked upon Mission-work as a work of faith, so in the midst of disappointments he never became tired or weary of sowing the good seed. Seeming success, mock-conversions, persuasions by outward machinations he disdained. And his faith has not been put to shame. Although on the whole his work was a work of hope, Mr. Gengnagel has been instrumental in the conversion of some souls, in whom a genuine work of God was clearly manifested. Nagappaja (now Christananda) in 1882 and Shiva Rao (now Matthæus, cf. the Reports of the last three years) in 1899 may be named as such. In 1899 Mr. Gengnagel had to go home and his health not permitting him to return to India he was engaged in deputation-work in Hessen-Darmstadt. After a short illness he was called home on the 23rd February 1901, leaving a mourning widow and 10 children, whom we commit to the Father of all widows and orphans. Also for the district, where the late Mr. Gengnagel has worked so faithfully, a time of harvest will come and then "he that soweth and he that reapeth may rejoice together".

In the place of Mr. Lüthy, Mr. Götz has taken charge of the Basrur-station. Of the little congregation (107) not much is to be reported. On Hindu festivals the population seems to be rather troublesome, even when visited at their houses the reception in most cases is very far from being friendly. There is no other remedy for this but patience. Mr. Götz as well as two Catechists had the interesting experience that in one case a blasphemer after having given great trouble gradually cooled down and being ashamed of his behaviour, silently went away and in another case even asked the Catechists to go on with preaching, asking their pardon at the same time.—
Mr. Winfred Micha, the Evangelist at Basrur, in an application of the parable of the lost son to the non-Christian world writes:—

"During a conversation with a Hindu he said: 'Do you know what our condition is? I know the father's house, but I do not

know the way leading to it.' I replied to this: 'If you do not know the way, we will show it to you: Jesus Christ is the way. To believe in Him and to follow Him is the sure way leading to our Father's house.' Silently he went away."

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## 6. Kasaragod.

Kasaragod with its 6 out-stations (193 souls) and 11 schools is looked after by  $Mr.\ Borel.$ 

In Ravaneshvara we have lost by cholera one of our old Christians, Abraham Chetti. Not satisfied with Hinduism he had embraced Mohammedanism. He felt greatly disappointed after that and in those days a Christian tract fell into his hands. He felt attracted and inquired into the matter. Being convinced of the truth of Christianity he presented himself as a candidate for baptism and was admitted by holy baptism to the Christian Church (on the 10th November 1867 by the late Rev. H. Kaundinya). For many many years he accompanied our Catechists on preachingtours and as long as his old age permitted, he gave testimony of his faith in Christ on Hindu festivals. As a proof of his sincerity we may mention that he never hesitated to confess his sins before the whole congregation, asking forgiveness for his sins. When he was attacked by cholera he refused to take any medicine, saying: "The Lord is my Physician." As long as he was able to speak, he continued in prayer, often crying out: "Oh Lord Jesus, call me to be with Thee!" To his own people he said: "I am not afraid to die, I have a desire to be with Christ." Mr. Borel misses the old venerable Abraham very much on his visitations at Ravaneshvara.

At Hosadurga Mr. Borel is greatly helped by one of the elders there, a Government official, who is very regular in seeing and admonishing the members of that congregation and who moreover sets a good example by his own life. "One can see in this instance, how important and beneficial this institution of church-elders can be, if an elder realises the signification of his sacred calling,"

The prevalence of small-pox and cholera during the year under review sometimes seriously interfered with the work of Evangelisation. A good many of the Hindu festivals could not be taken advantage of. The work is difficult in proportion to the predominance of Moplas in the population. From the report of Mr. Gerson Soens, the Evangelist of this station, we take the following extracts:—

"The higher the position of our Hindus as to caste and education the greater their opposition to Christ and His Gospel, especially since they have heard of Vivekananda and his books. Some will say: 'How can you expect us to believe your message, since many of your people in Europe forsake Christianity and accept our religion?' Amongst the unprejudiced things are different. At Kumbla a Hindu quite agreed with us and told the following amusing story: 'Not far from here thieves entered a temple and not only deprived the goddess of all her ornaments, but actually took away herself. They tied a rope round her leg, dragged her to some distance and left her there'. 'Is it possible, concluded the Hindu, 'that a goddess who cannot take care of herself, will guard and bless us?'-A youth belonging to the Bants cannot get enough of hearing the Word of God. Sometimes he came to Kasaragod and took part in our family-worship. After such family-prayer he said: 'What a difference between you and us! We eat and sleep without prayer, and you pray not only for yourself, but also for us. Oh what a glorious change it would be, if we would embrace the Christian religion!"

Kasaragod has an extended net of village-schools and Mr. Borel is very anxious to have, as far as possible, Christian school-masters in all these schools. He writes very hopeful of the work of these school-masters, who are not ashamed of the Gospel, neither before the non-Christian pupils nor before the Hindu masters in the schools. Of visible fruit perhaps not much can be said, but is it much different with other branches of our work in God's Kingdom? It is the work of

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the sower, a work done by faith and in hope. 676 pupils attend these schools, 36 of whom are Christians, 46 Mohammedans and the rest Hindus. Amongst these 676 there are also 135 girls. Every year about 180 new pupils come under the influence of the Gospel, a small number indeed in comparison with thousands of children, who grow up without any religious instruction at all, but it is something, and although the station was founded only in 1886, there are already thousands of people, who have gone through our schools and have heard the word of salvation.

#### 7. Puttur.

We have not much to say about the little congregation (45 souls) at this new station. At Christmas 3 adults were admitted to the Church there. Mr. Schosser reports of a girl who one year and three months ago could neither read nor write and now she reads the Bible-stories as fluently as if she had gone through a Christian school.

Of course the chief work at this station is evangelisation. It is an immense district and although Mr. Schosser and his staff very diligently have travelled for two years through their field of work, they cannot say that they have gone over the whole ground. Here as everywhere else we meet with indications of a spiritual fermentation.

An old and wealthy farmer received Mr. Schosser and his Catechists kindly, but he began at once to talk about the good olden times, the times when signs and wonders took place, when thousands of people gathered at the festivals. "Now the glory and power of the Bhutas has gone down and a new time is dawning," he said, and concluded with the prophesy that there will be a day, on which his children and nephews will embrace Christianity, and added that perhaps this will be the wisest thing they could do, as

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the power of the Bhutas dwindles down more and more. - On the other hand it cannot be denied that the belief in Bhutas is still a very great power with the people in the Tulu-country. Mr. Schosser did not experience much in the way of physical opposition and He writes: "Polemics against polytheism, malicious disturbance. idolatry, worship of Bhutas, sorcery and the like, people listen with obvious delight, even a sermon against the moral corruption of the population they are not averse to hear. The natural man is inclined to look upon the quiet attention given to a castigatory sermon as upon something being in itself a positive achievement. With the salvation through Christ Jesus things are different. Still I remember an instance, when one of my assistants, being himself greatly moved, enlarged upon the death on the cross of our blessed Saviour in such a manner that an audience of, to say the least, 150 people not only listened most attentively, but after the prehacer had finished, kept perfectly silent for a few seconds. These are points of culmination in the life of an evangelist." -The confidence of the people in sorcerers is also gradually vanishing and people of lower castes begin to look somewhat critically upon their religious leaders belonging to higher spheres. No wonder! One consulted a sorcerer, as his brother-in-law was in a critical condition. fellow after having received his fee prophesied that the patient would recover after 10 days. But alas, when the inquirer came home, he found his brother dead! Mr. Schosser's concluding remark seems to be capable of a more general application. "Whilst the so-called educated Hindus are prepared to acknowledge in Christ only the most shining ideal of mankind and whilst they only read books about Christ and about the Bible, but not the Bible itself, I prefer an old farmer who bought our Bible-Stories, and then on paying a visit to me was able to tell some stories verbatim and to put reasonable questions."

Mr. Immanuel Soens, the Evangelist, goes strongly in for house-to-house visitations, there being an opportunity to sit up with people until 10 or 11 o'clock in the evening. Once after having spoken of the art of happy dying one said: "So after all you Chris-

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tians also have to die." The Evangelist replied: "Surely we also must die; the goat has got 4 legs and the elephant too; are they the same for this? The nux vomica tree withers and the sandalwoodtree too; are they the same on account of this? The difference between the death of one who believing in Christ has the assurance that his sins are forgiven, and your death is the same." The man then called attention to the nice sentiments contained in the Shastra. The Evangelist's answer was: "Because you found a precious stone on a mound of ruin, you will not call it a diamond-field, and because you find a nightingale amongst a number of crows, you will not eall them a host of nightingales." "Well, we also desire for the forgiveness of our sins; this is the purpose of all our rites, sacrifices, pilgrimages and the like," the man continued. "I know that very well," the Evangelist answered, "but all this is an outward exertion, which does not touch the heart. What kind of food will you get, if the cooking vessels are unclean inside? A clean heart only the Lord Jesus can create within us." - The wife of a barber said: "By the worship of Bhutas we have reached so far that children do not care for their parents and men not for their Creator." - At some tank dedicated to Bhagirathi, people were accustomed to believe that the appearance of the goddess manifests itself by the water being changed into something like milk at a certain place. They were greatly shocked on detecting finally that the milklike water was produced by soap put into a rift in the wall of the tank. Mundus vult decipi.

## II. COORG.

## 8. Mercara.

The little congregation at this beautiful place (164 souls) consists on the whole of outsiders, chiefly connected with the Mission-shop there. Small as the congregation there is, the place where they meet for Divine Service is too small for them. It is the little school-room, in which during the week

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37 children get their schooling. There is not much to encourage Mr. Sikemeier and his assistants in their work. The attitude of the real Coorgs is one of apathy or outspoken hostility.

Some of them, after they have succeeded in deriving considerable financial advantages from the Mercantile Mission-Branch there, seem now to act on the principle: "The Moor has done his duty, the Moor may go" (Schiller, Fiesko III, 4). The Evangelists are allowed in a few plantations to preach the Gospel and the two Catechists stationed at Fraserpet (on the Mysore boundary, at the Kaveri) are earnestly engaged in itinerating work in that part of Coorg. A becoming place of worship for the Christians at Mercara and an Orphanage there perhaps would become instrumental in securing the sympathies and kind assistance of English friends at Mercara and its neighbourhood. The unsightly and apparently unsuccessful work carried on amongst them seems almost to escape their knowledge. As to the school up to this it has not been fortunate enough to gain the favour of the educational authorities. We are glad to say that an Imperial Grant has been received for the Girls' School, the number of girls being greater than that of the boys.

The Mission-Shop, superintended by Mr. Veil, even more than in the year before, had to cope with the unfavourable circumstances of the present time. In spite of this Mr. Veil has not been without the blessing of God, and as he looks upon his work as upon one of the many endeavours to bring also the Coorgs and other tribes gathering there to the knowledge of Christ, the financial result is not the only factor to be taken in account in estimating the success of the work done in the Mission-Shop at Mercara.

### 9. Anandapur.

There is a great contrast between Mercara and Anandapur. Mercara paradise-like, equipped with all the natural charms of a beautiful hill-station, but from a Missionary point of

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view devoid of all attractions, a barren disappointing soil. Anandapur on the other hand is called a feverish place and fully deserves this name, but there is one consolation: it is a real Mission-station, and there is something going on there. Perhaps the congregation (228 souls) cannot be called a modelcongregation. The attendance at Sunday-Services and at the Lord's Supper is very far from being satisfactory, and some of the Christians cause offence by an unchristian life and behaviour. If children do not care to go to school, parents submit to the will of their children. Thus no change for the good can be expected from the young generation. A very hopeful sign however is the Young Men's Association at Anandapur. There seem to be earnest youths amongst them and all of them are very regular at church. On Palm-Sunday 15 children of the Orphanage were baptised and in the afternoon the Orphanage for boys was consecrated with many songs and speeches. For the children, of course, the climax of delight was reached, when the delicious Coorg-coffee and plantains were brought in .- But such days of happiness were followed by days of mourning. On the 1st September the baptism of a few adults had taken place. Amongst the candidates was a Brahmin widow who was very anxious to be admitted by baptism to the communion with Christ. On the following day her grand-child, an amiable girl of 10 years of age, died and only one week later the grand-mother followed her. On the whole death made a great havoc in the congregation, and we earnestly hope with Mr. Fritz that these earnest visitations of God will serve for the good of this congregation.

A special difficulty experienced by the itinerating staff at Anandapur is that our Catechists coming from Anandapur are suspected by the Coorgs to be Holeyas, the stock of our Christians there consisting of such. In consequence of this they are not admitted to the houses of Coorgs. In South

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Coorg Mr. Fritz could not get permission for his Catechists to preach at the roll-call in coffee-plantations. A second Missionary at Anandapur for itinerating work is an absolute necessity. Mr. Fritz is fettered to the station not only by the congregation, two Orphanages and the rural economy there, but we are sorry to say that he and Mrs. Fritz suffer a good deal from fever and are laid up every year for some time. Still in October Mr. Fritz attended with his Catechists the great Hindu-festival at Bhagamandal. Owing to plague there was not the usual conflux from Mysore, but there were crowds of Malayalis, Tulus and Coorgs. There was rather much opposition, sometimes our people could not preach at all.

An old Coorg, about 60 years of age, paid a visit to Mr. Fritz and intimated his readiness to become a Christian. When asked for his reasons, he said: "I have a debt of Rs. 3000." Mr. Fritz asked him to pay this debt first of all and then to come again. "As you like," he said and went away. An educated Malayali and a former pupil of the Mission School at Tellicherry expressed himself about Christ and the Bible in very kind and appreciating terms, but "to become a Christian and to disapprove the faith of my fathers is something which my conscience never will allow me, it would reprove me, should I become an apostate," he said in conclusion.—Mr. Fritz relates that at another festival a man of authority permitted our people to preach under the shadow of a fig-tree, dedicated to the goddess Kaveri. And not only that, after the Christian preachers had finished, he addressed the audience, encouraging them to follow truth and the Bible.

What especially gives life and colour to the Anandapurstation and what gladdens the hearts of Mr. and Mrs. Fritz in the midst of so many disappointments and under the burden of bodily weakness, is the Orphanage there. We have mentioned already that on the Sunday Judica, the house for the boys, was consecrated in all solemnity. Donations from

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our German friends at Home enabled Mr. Fritz to erect the modest, but pretty building. It consists of a big dwelling-room, a sleeping room, a wash- and bath-room and a sick-room. By rebuilding a stable, a temporary dwelling-place has been made for the girls. There has been much sickness and even death amongst the children (2 boys and 7 girls), no wonder, children join the school half-starved and accustomed to eat coal and earth. Some of them no human art can save. Mr. and Mrs. Fritz feel themselves under great obligation to Dr. Hiley, who always has been ready with his valuable advice and help.

In the forenoon the children attend school, where great stress is laid on the Bible-lesson and singing. After breakfast the children are employed with out-door work, for which the large Missionproperty at Anandapur renders all the opportunity required. They work on the sugar and coffee-plantations and on the rice-field. the evenings the boys are allowed to play, the girls help in the kitchen. For order and cleanliness in the houses and in their neighbourhood the bigger children are responsible by turns, each for a week. On Sunday-evenings the children take a walk, which they enjoy greatly. Our friends at home were kind enough also last year to send a large box which contained everything that the heart of a child gould desire on a Christmas-evening. Mr. and Mrs. Fritz are almost entirely responsible for the education of 28 boys and 21 girls and the burden weighs heavily upon them. A native superintendent for the boys and a matron for the girls are very much required, and we hope that suitable persons will be found ere long.

## III. SOUTHERN MAHRATTA.

#### 10. Dharwar.

The year 1901 was a year of great suffering for this station. In the middle of July plague broke out in Dharwar again and whilst on former occasions our congregation had been graciously preserved, this time the awful disease was brought by a servant into the Mission-compound and in a short time 17 members of the small congregation (230) succumbed to the disease. For two months the dismal guest haunted our compound. Almost all cases ended with death. There was no panic, as inoculation was this time not compulsory, but the death-rate was something awful. And many an earnest lesson was given to our congregation at Dharwar. Death made no distinction: it took the pious Peter, a man well-versed in the Bible, took little children, but also one excommunicated, who was frivolous enough to say that the plague will take only Christians and non-Christians, but not one being suspended between heaven and earth. Mr. Ernst points out that chiefly the poor, the hungry, the new-comers amongst our Christians in the two months when plague was raging have been always ready without fear and hesitation to help in burying the dead. God's mercy and His mighty arm spared and preserved them.

We are very glad to report that in spite of plague and death the Gospel of truth and life has been proclaimed throughout the length and breadth of the Dharwar district. Our agents there have also been drawn into a controversy about Christianity. A Hindu in some Dharwar newspaper complained of the wasting of money for Mission-work. One of our Catechists replied, and only after a few months appeared a second article in which a second champion of Hinduism, after telling us that he had read the first article with satisfaction and the Christian reply with indignation, admitted that the great tree of Hinduism had begun already to shake and as nobody else had entered into the lists, he thought it necessary to drive the Christian antagonist from the field. He spoke then very highly of idolatry as a kind of mediation and gloried in the wonderful institution of caste. - Of course, this will give a welcome opportunity to our agents to enlarge upon the true Mediator between God and man.

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A younger brother of Vishvåsappa (cf. last year's Report, page 54), Nilkantappa, followed in April, the man who in the year before had cursed his brother in a shameful manner. Vishvåsappa had gone to Tegar to nurse a daughter-in-law and such love made a wholesome impression on his heathen relatives, so that there was always a friendly relation between him and his people. Also his son, 15 years of age, promised to come. As the head of the family, the cousin of our two converts and the most decided enemy of the Gospel, has died, there remains every hope for the conversion of the remaining members of the family.

Of special interest is what Mr. Braun tells us about a number of people in a village about 25 miles distant from Dharwar. They meet in a Lingait temple to read the Bible under the guidance of a man, who has to look after the temple. It is a pity that the leader of the whole movement up to this tries to serve two masters. Officially he declares himself to be a faithful disciple of the Basava-god, before Christians he excuses himself with pointing out the dreadful consequence of taking a decisive step. Mr. Braun is of opinion that also the apprehension of being dethroned from his position as a leader of men may be one of the reasons for his wavering position. The same man wrote a long sermon addressed to Gurus and priests of the Lingaitas, exhorting them in the name of Basavanna, but in the words of Jesus Christ, to turn back from the way leading to perdition. His disciples celebrate even the Christian festivals and on Christmas their hall was ornamented. One of our Catechists who frequently visits the people, is of opinion that the movement has assumed greater dimensions.

Mrs. Ernst reports about her work amongst Hindu women. Two new Bible-women have been appointed, who seem to be very fit for the work. Hindu-women like the Bible-stories, especially if illustrated by good pictures, and they even listen

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with pleasure to the singing of Mrs. Ernst and her assistants. They remember now and then what they have heard before, of course, the reminiscences are sometimes rather dim. They may ask to hear once more the story about "the shepherd's songs of praises". A Mohammedan woman had a dream, telling her that the Bible-women would come to her house. Rich people are sometimes reluctant to receive them, being afraid that money will be asked from them, on the other hand others came to the Mission-house and begged them to visit them in their houses. Passing from one house to another there is always a large attendance of children, who want to hear the stories and Mrs. Ernst was very pleased to see that they even prefer these stories to the performances of a bearleader. As most women think that it is much more pleasant to hear a story than to read it, they can scarely be persuaded to learn reading.

The High School at Dharwar was almost at the point of death during the months of plague. Three Christian teachers lived in the compound where plague was prevalent, but the school had not to be closed this year. The struggle for existence has now been going on within our school for four years, however the result at public examinations were all that could he expected this year. 5 out of 9 passed in the Matriculation Examination. In University School Final Exmination 5 out of 15 passed. For the first time 3 Christian youths passed the F. Gr. Drawing Examination. The average attendance last year was 175.

The Students' Home, with its 44 pupils (3 attending the Government Training School, 26 the High School, and 15 the Practising Branch of the Training School) had to be closed, when plague broke out in the compound; 27 persons were attacked and 17 died (from 23rd August to 14th

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October). As to results, 3 out of 5 passed the Mulki-Examination, 1 the Public Service Certificate Examination, 3 the Drawing Examination and 3 were sent to join the Theological Seminary at Mangalore.

#### 11. Hubli.

The congregation at Hubli (418 souls) had also to take her share in the general calamity of last year. *Mr. Salomon*, the pastor, reports as follows:—

"In 1901 our Christians once or twice a week had to keep a day of fasting, others could only appease half of their hunger. As the harvest yielded only one-fourth of a normal crop, also the coming year will not be without hardships. During the months of plague we experienced the help of God. There were days on which 80-100 persons died in the city. Government refrained from doing anything in the matter, which the population appreciated as a great relief, people being afraid of the extortions exacted, as they say, by lower officials. Mohammedans refused inoculation and medicine likewise, and they died away like flies. On the other hand, a Lingait ordered homoeopathic medicines worth Rs. 200. Judging from an experience extending over 4 years, I feel confident in saying that, if homoeopathic medecine is taken within the first three hours after the outbreak of plague, a recovery is almost sure. At the request of many people I published a tract on the plague.-Familylife and peace are disturbed in some houses by the evil habit of drinking."

Mr. Berli bears testimony that Mr. Salomon has been instrumental in saving the life of a woman. In this connexion Mr. Berli expresses his heart-felt thanks to Dr. Cardoz "who always has been a friend in need to the Missionaries and to the Native Christians. He has been successful in persuading them to get inoculated, and besides God it is Dr. Cardoz to whom we owe our thanks for having been let off so easily."—At Unakallu only one of our Christians, a strong

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and healthy man fell a victim of plague, but he did not care either for dead rats or for inoculation. Mr. Rath thinks that the non-Christians were impressed by the preservation of our Christians at Unakallu, but still more by the death of an excommunicated Christian, who denied Christianity and openly attacked the preachers of the Gospel, and although of a robust health was snatched off by plague. In such times such as are without the hope of an eternal life feel sometimes the emptiness of their life. Even a wealthy man said: "The best thing one can do is to die, this life is unbearably tiresome."

Mr. Berli is of opinion that during these hard times the people in the town perhaps have been a little more inclined than usually to hear the Gospel. Candidates for baptism Mr. Berli might have got easily, but as he sent some of them to the town to get some work and a place for living there, they disappeared altogether. "Such as come merely for their bellies' sake scarcely will ever change their mind. In times of scarcity, chiefly people who are indifferent and careless as to religion are driven into our camp."— Evangelisation on account of the plague was chiefly carried on in the town. After many sad experiences in former years Mr. Rath was very glad to meet with a kind reception at Hapsur.

The experience of the Bible-women in the time of plague, on the other hand, has been very different. They find that people in general instead of turning towards the Living God try their best to propitiate the supposed hungry goddess; the Bible-women, however, did not miss any opportunity of showing by instances taken from the Bible and the hearers' own experience, God's finger in this awful visitation. And their endeavour has not been in vain. Some of the women were roused to repent for their sins and to ask God's forgiveness, and they have been so thankful for the spiritual administrations of our Bible-women that they asked them to continue their visits also after the plague had abated.

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The outward conditions on the whole have been the same as in Hubli. Owing to the great dearth, trade and business came almost to a standstill. Whilst on former occasions Bettigeri in times of plague had been mercifully spared, this year out of a population of 30,000 souls at Bettigeri-Gadag not less than 1,500 perished by plague. At Bettigeri (of 571 souls) 10 of our Christians died. Also at this place Dr. Cardoz through inoculation saved, humanly speaking, a good many. In spite of famine and plague there was nothing like an influx to Christianity, and such as came, were disappointed as a rule. Children prefer the life of vagabonds to entering a Christian Orphanage. Half of our Christians had to live for some time in segregation-tents; the weavers, of course, were very short of money .- Also the Christians at Shagoti suffered greatly. A nice feature in them is their contentedness. That the Mission is bound to feed Christians is a superstition which has not yet reached this out-station. A good many of the Christians were thankful to be employed as coolies, when Mr. Warth built the Doctor's house at Bettigeri. Bettigeri is to get a Medical Mission next year, for which purpose Dr. Zerweck arrived at the end of 1901.

The congregation at Shagoti is a pleasant sight. Peacefully they live amongst the non-Christians. 4 or 5 Hindus there are most regular in attending Divine Service at our church. Our Christians do not deny Christ. One can read Biblical sentences above their doors, such as "The Lord is my Shepherd" and the like. Being farmers the four walls of a church exert sometimes a soothing influence upon them and some of them will sink down into the arms of Morpheus. There is family-prayer almost in every house, at any rate the Lord's prayer is offered. The education of children is still a weak point, however the children are admonished to speak the truth and are punished for telling lies. At Epiphany the collection at the chapel

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was Rs. 9.—At Malasamudra, amongst the few Christians there, plague has done a fearful work. Including children and all there are about 15—20 people, and 7 died. Malasamudra has been for some time a child of many sorrows to our Mission. Amongst these few people there was scarcely any peace and all exhortations proved futile. Also family-prayer was not held in all houses, and one was not ashamed to say: "I cannot have family-prayer, as I live in continual quarrel with my wife!" The school was looked upon as a heavy cross laid upon their shoulders. Let us hope that the great tribulation of last year has helped to knit together the hearts of the few Christians and to unite them more closely with their Lord. One Yogina died in full belief in the grace of God as revealed in Christ and up to the end pointed out herself the chapters and verses of the Holy Scriptures to be read.

The work of Evangelisation at this station was not neglected in spite of plague. *Mr. Mayer* tells us that people listened in crowds and at some places were in attendance before the Evangelists arrived.

At Kurtikot a somewhat insolent land-owner appeared on horseback with the evident intention of disturbing a religious conversation which Mr. Mayer and his assistants were having with some Brahmins. "First of all he produced the well-known silly slander against Christ, saying that He had stolen an ass, and then knocking on his breast with great conceitedness he called himself a disciple of Vivekananda. We gave him a Bible and asked him to prove his nonsense, he refused on the ground that he wanted an English Bible. He followed us on horseback from place to place, stirring up the people against us and frustrating thus our work. In this manner we marched through the whole village and finally reached the house of the richest man in the village. The yongster dismounted and sat on the veranda. Mr. Mayer was allowed to speak about three-quarters of an hour, our persecuter wanted to oppose us, but the houselord did not allow him to molest us. On the following day the fellow appeared again and invited us to hear his lecture on Theosophy. Of course we declined, and again he thwarted our endeavours. On the third day the troublesome youth came again, and we began to get tired of him. We let him talk finally and after two minutes he had exhausted all his wisdom. He objected especially to the creation of the world by the will and word of God and thought to surprise us by the well-known simile of the spider and its web. Strange to say the young man felt uneasy in his mind about his behaviour. He asked our pardon when we left the place, and insisted on my shaking hands with him."

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The work of the Bible-women is carried on very regularly. We read of a woman who succeeds in combining the characters of Mary and Martha. She was sitting in the kitchen, doing her work, whilst her husband, her children and some neighbours listened to the Word of God. Elizabeth, the Biblewoman, feeling a little annoyed on account of the apparent indifference of the woman addressed her and was astonished to hear that she not only answered all the questions put to her, but also asked her to tell "the story of the garden" (Gethsemane).

The Boys' Orphanage at Bettigeri was even not touched by the plague. Some famine children feel very happy in the institution. One said to Mrs. Mayer: "With you I do remain and shall never leave you." The Collector of Dharwar sent a famine-child with the condition that it was not to be baptised before the lapse of a year. He has grown into a well-fed boy and became the favourite of all. A merry day is the day of washing. Under the superintendence of Mrs. Mayer the boys wash their own clothes. Of course they are very far from being over-scrupulous and must be sent back frequently to go a second time over the business. Every year an excursion is made to Malasamudra. To play, sleep and eat under the big trees there makes them imagine that they are living in a fairy-land.

## 13. Guledgudd.

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Not much can be said about the congregation at Guledgudd itself. The whole congregation (630 souls) consists of the Christians at Guledgudd, Sumaddi, Mushtigeri, Kardenhalli and Halkurki. Mushtigeri, the largest part of the congregation and not easily accessible, suffers somewhat under the too lenient praxis executed when the congregation was founded. In a Christian congregation one cannot be too intolerant towards remainders of Hinduism. Owing to the dearth last year, from 30 to 60 people had to be given work at Sumaddi. Also the people at Kardenhalli are too poor to support their families there. Almost all the inquirers of last year came from this place, but Mr. Eisfelder had to find work for them somewhere else. In such out-of-the-way places a Christian school is an absolute necessity. "Congregations without schools are very much like trees, the roots of which are cut away."

Mr. Lithy, who is engaged in itinerating work at this station, meets everywhere, in the town and in villages, with willing hearers. Mr. Lüthy is of opinion that Mission-schools go far in explaining this hopeful attitude of the population, especially in the case of former pupils of Mission-schools. An old Hindu thought it even necessary to console Mr. Lüthy by saying: "If you also do not see much in the way of outward visible fruits, your labour will not be in vain. I am sure, you will not believe that we, former pupils of your schools, can believe in earnest in Hindu-gods."

The Girls' Orphanage at Sumaddi has done exceedingly well during the year under review. The Inspector of Schools reported on the school: "It was a complete satisfaction to me to see the Orphanage conducted so very ably." Three of the girls joined the Government Training School at Dharwar.

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During the holidays two excursions were made: one to a romantic hill near Guledgudd and another one to Bâdâmi, a place celebrated for its rock-temples. But what was most charming for the girls, was the transport in the train and in bullock-carts. At Christmas the presents sent from Germany were more satisfactory than ever. There was such an enthusiasm prevailing that the girls gave vent to their feelings of thankfulness by singing 6 songs. At the Jubilee of the station 12 children and later on 5 children were baptised. The Hindu children gave us great joy and with them a refreshing element has entered the institution. But there was not all joy during the year. The girls were greatly affected by the early death of a dear child of Mr. and Mrs. Eisfelder.

## 14. Bijapur.

This is purely a Missionary-station, as the congregation (56 souls) consists chiefly of employees of the Mission. There are some flourishing schools at the station. Mrs. Metz, besides instructing the girls in the Girls' School and in the Canarese School in sewing, goes twice a week accompanied by the wife of the Catechist Ramtal (afterwards Chamahalli) and the wife of the teacher Daniel Devapriya to the houses of Hindus. Here we have two Bible-women, who do the work gratuitously.

Mr. Biddle, the Police Superintendent, sent us 30 children of Policemen and paid their school-fees, twelve of them joined the Girls' School, the others our Canarese School.

Besides the work of Mrs. Metz and her two Bible-women there is a large work of evangelisation going on in the district and Mr. Metz knows of not a few, who seem to be not far from the Kingdom of God. One man intends to come to Bijapur to bring his children under the influence of Christione to

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anity. The children have already arrived and attend our school and our services. The father asked us to educate them as Christians, although he does not yet venture to set them an example. Another one made the curious proposal to embrace Christianity with his two sons, settle down in the Mission-compound to see his sons provided for by the Mission and thus to close his life in peace and without any cares.

#### 15. Honavar.

Mr. Risch, who is in charge of the little congregation (79 souls) and of the itinerating work at this station, is of opinion that there are some young men in the congregation who show signs of spiritual life. Family-prayer is held in all houses. Although their trade (weaving) has come almost to a stand-still, they are ready to contribute towards the different funds according to their ability. Most of them are anxious also to show before their non-Christian neighbours that they are Christians.

Mr. Risch has made up his mind to visit every village in his district and to preach the Gospel at every place. Of course only half of this work could be done last year. In the rainy season the villages in the neighbourhood of Honavar were taken up, not omitting a single house. In villages Mr. Risch found the magic lantern to be a great help. On the whole our Evangelists did not meet with a cordial reception. Even where people were kind, they sought to avoid a conversation on the Gospel. Bazaar-preaching at Honavar was greatly helped and enlivened by the active assistance of members of the congregation. - By starting a school at Samshi we really commenced to work amongst Mohammedans. present the children like to hear the Bible-stories, which they partly know from the Koran. But very likely the attitude of Mohammedans will change as soon as the Gospel will make an impression on the heart of some child. - Mr. Samuel Bunyan, our Evangelist, met with the curious argument amongst wealthy people that they have

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inherited their religion in the same manner as their compounds and other property; as the one is entail, so also the other must be. Abandoning their gods, they would also be liable to forego the property given by these gods, which of course is out of question.

# IV. MALABAR.

### 16. Cannanore.

This station sustained a great loss by the death of Mrs. Peter, the wife of Mr. G. Peter, the itinerating Missionary at Cannanore.

Mrs. Peter was born at Zürich on 23rd September 1864 and came out to India in 1888. Her father is still alive. Mrs. Peter was first stationed at Calicut, where she married and spent the first happy years of her married life. Afterwards Mr. and Mrs. Peter were transferred to Chombala and went home from there to Switzerland. Having returned in 1897 they were stationed at Cannanore. Mrs. Peter not only suffered deeply on account of the separation from her children at home, she also lost one of her children out here, a stroke from which she really never quite recovered. Of the remaining children one was very sickly and even a change to the hills in spring 1901 did not bring the expected relief. Shortly after their return from the Nilgiris the child fell sick again and in nursing this child Mrs. Peter had to sacrifice her own life for the child. Her constitution being very much weakened already, pneumonia consumed the rest of her strength. She departed this life on the 11th August 1901 with the full assurance of everlasting life through Jesus Christ her Saviour. "The weak and quiet spirit, which is in the sight of God of great price," endeared her to all who had the privilege of knowing her more intimately.

Mr. Hole, in charge of the congregations at Cannanore and Chowa (1208 souls), had to report on a year of many troubles and anxieties. We take from his report the following remarks:—

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"There were some youths who after a very doubtful life were saved like a brand plucked out of the fire and went home in peace. There are, thank God, houses where regularly family-prayers are held, of many members of the congregation we know that they pray and that the spirit of God rules in their hearts. Especially we have been pleased to see that some even with a pecuniary loss and under other inconveniences took care of some candidates for baptism. The Lord has His own people also at Cannanore and He knows them. The Young Men's Association under the energetic guidance of Mr. Maue was thriving for some time, but in consequence of sectarian machinations the attendance at Church-services and other meetings suffered somewhat. "The prayer-meetings" to which we referred in the Reports of the last two years and from which some expected a great spiritual blessing for our congregations, have turned out a great offence and a hindrance for the spiritual development of our congregations. A Catechist of our Mission, who owes everything what he really possesses of spiritual knowledge and sound experience to our Mission, asked a few days' leave, went to Coimbatore, came back, resigned as a Catechist, and from that day he called the church, in which he, his parents and other relatives have been brought to the knowledge of Christ, the Church whose foundation has been laid by men of God like Hebich, Dr. Gundert, Fritz, Müller and others, he calls this Church "Babel". The prayer-meetings in Cannanore had been started formerly by this Catechist and thus the ex-Catechist naturally tried to exert his influence amongst the Christians there. Mr. Hole continues: "We felt it to be our duty to take energetic measures against extravagances and great disorders, prevailing amongst these people. What increases the difficulty of influencing these people for the good is the great insincerity of their present spiritual leaders. After sneaking into a Christian congregation, stirring up people and abusing their mother-church they talk about persecution and compare themselves with martyrs, they call the Basel Mission 'Babel' and the Missionaries 'false prophets'. Representations will avail nothing, for they are ruled by a strange spirit and they venture to call that spirit the spirit of God. It is very sad to see that what adds attraction and savour to this movement, is the

abuse of the Basel Mission. For people without spiritual experience and such as are not well-founded in the Scriptures, the temptation to be taken in is very great. It cannot be denied that many members of this new sect are earnest in prayer and in searching the Scriptures. And this may be the reason that also a few earnest young men have been attracted by this unsound movement, not seeing what is at the bottom of it. One of them leaves a flourishing Sunday-School amongst Hindu children, with which he had been entrusted, without even giving notice, so that the children wait for their teacher, who meanwhile, 'driven by the spirit', is engaged somewhere to preach to grown-up Hindus! The prayer-meetings last until midnight, familyprayer, family-life and work being neglected. Whilst there are thousands of Hindus, who never heard the Gospel at all, this ex-Catechist and his companions build 'on another man's foundation', The most nasty feature in the whole movement is the passion for judging and abuse. The fifth commandment does evidently not exist for these people. A time of sifting and a separation seems to be inevitable, but our consolation is: 'There must be also heresies amongst you, that they which are approved may be made manifest among you' (1 Cor. 11, 19)."-So far Mr. Hole. The Native Pastors Mr. George Peter and Mr. Tobias Chembankodan express themselves in a similar strain. At the end of the year a strike broke out in the Weaving Establishment, the people however were careful and mean enough to receive their Christmas-presents before. The party described above was prominent also in this foolish and disloyal action, they did not shrink back from giving also to this movement a religious colour by giving as their watchword: "Let us leave the bondage of Egypt!" The Pastor of Chowa, on the other hand, will not be far from right, if he contends that the strike is a punishment of God, because our people did not receive the manifold benefits of God granted through the Mission with a thankful heart and did not praise Him for them. - For one who knows something of the history of Christ's Church, there is nothing quite new in this spiritual revel at Cannanore and some other places. We do not deny for a moment that there are some upright and misled souls amongst our opponents, and we trust that they will become sober and see that the Basel

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Mission never will stand between them and the highest standard of spiritual life, and they will finally find out who really seeks their interest: the Mission or their present leaders. What entirely prevents us from seeing in this movement a power for good and a work of God, is the utter want of Christian charity, of sincerity and humility in it. What shall we think of a spiritual movement, in which dogmatically the leading idea is "a second grace", "perfection", "sinlessness" and which distinguishes itself as to its outward appearence by an astounding neglect of the most elementary ethical principles, so that one gets the impression that the standard of perfection and sinlessness is easily attained by these "saints" in simply thinking lightly about sin and denying the name of sin to things which even an unconverted man would reckon to be sin. Of course these leaders must have somebody to back them and in this respect another insincerity seems to reveal itself. The spiritual armoury of the ex-Catechist is "the Gospel Trumpet". Its prophecies and its abuses of all Protestant Churches he repeats faithfully, he has reached already so far as to call all Evangelical Churches "Protestant rubbish". In the face of such utterances and such a spirit it is strange that these people look upon "Coimbatore" as their head-quarters, that before doing mischief somewhere, they go there to receive a new power and that a faith-missionary who belonged formerly to the Basel Mission and who but lately in a pamphlet gave public utterance to his brotherly feelings and thankfulness towards the Basel Mission, is said to assist this ex-Catechist. Either what our opponents say about their connexion with Coimbatore and the faithmissionary must be mere pretention and untruth, or the brethren who back them must be absolutely ignorant about the spirit they foster and the work they assist, as we cannot believe for a moment that they look upon the Basel Mission and other Evangelical Missions as upon the Biblical Babel.

Mr. Peter, who under present circumstances may be said to have chosen the good part of a Missionary's work: the preaching of the Gospel to the Hindus, as far as the many tribulations in his family permitted, has been busy in sowing

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the good seed all over North-Malabar, and he thinks it all-important that an ambassador of Christ can testify to the Gospel-truth not only as one who has read, studied and understood the Scriptures, but as one who speaks from his own personal experience. Mr. Peter made a long journey to the northern border of his district. At a Hindu-festival up there he met with a good many Malayalis, and the magic lantern attracted many people. It was encouraging to see how those Malayalis welcomed Mr. Peter just like an old good friend. Mr. Peter was also able at Payanur to assist his Hindu-friends in getting a little Government Hospital, which convinced some bitter enemies of Mission-work that Missionaries really wish to be their best friends.

As to the work of the Bible-women at Cannanore we give the following extracts:

In the house of some Patter-women (the Brahmins of Malabar) the Bible-women read the first part of Luke 12. One of the women was struck by the 7th verse and said: "Is it really true that our Creator does even know the number of our hairs? Then one cannot hide anything before Him. Oh how many sins have we committed, and He will ask account from us! Is it not so? In future I shall take care not to do anything wrong." The woman bought some Bible-portions. In the house of a Tiyan the end of Matthew 25 came home to the heart of a woman, who never before had heard about a day of judgment. She asked God's forgiveness for her manifold sins and complained of her utter inability to leave all and follow Christ.

The Weaving Establishment at Cannanore lost Mr. Schönthal, who for about 30 years had been connected with this establishment. When he left in March in the midst of many manifestations of love and gratitude, his heart did scarcely forbode how soon the powers for destruction would be at work there. Mr. Eidenbenz, upon whom the difficult task had

fallen to conduct the business at Cannanore with its branches at Tellicherry and Chombala, had a quiet year especially after the congregation and the establishment had got rid of two weavers, who by their un-Christian behaviour had embittered the life of the Missionaries and Native Pastors long ago.

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Mr. Eidenbenz in his interesting report compares the Weaving Establishment with Noah's ark. Up to this it was the custom that only on very rare occasions a bird left this ark, and in most cases "found no rest for the sole of his foot" and returned to the ark, sometimes as the raven of black unthankfulness, sometimes as a dove with or without the olive leaf of sincere contrition. But since some years a new hopeful period seems to dawn up: the dove finds some dry place and remains there! Now this is on the whole what the founders of these establishments looked for: the members of our congregations arriving with the help of such establishments finally at an independent mode of living. Mr. Schönthal began long ago to assist weavers to have their own looms outside of his establishment. Some have tried also without the help of the Mission to set up a work-shop of their own. If these cuttings keep up a relation of gratitude and sincerity with the mother-tree, nothing more can be desired. What took place in consequence of the strike belongs to the year 1902.

## 17. Tellicherry.

A good many changes took place at this station: at the beginning of the year Mr. Ruhland, Manager of the Christian High School, left for Europe, and Mr. Bader from Codacal took up his work. Mr. Hiller at Tellicherry was sick for the greater part of the year and had to leave the station for a more congenial climate. He was transferred to Palghat and Mr. Maue from Codacal took charge of the work at Tellicherry town.

The congregation (575), the greater part of which lives on Nettur-hill, about a mile distant from the town, leaves very little to be reported on. From Mr. Frohnmeyer's and Mr. Noah Edapalan's reports on the Nettur-congregation we take the following extracts:—

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"There are not a few men and women who love our Lord Jesus Christ with all their hearts, they are, of course, also in Tellicherry the little flock, but we are glad to say that they influence the public opinion and that such as are fleshly-minded must go more or less to the corner. A few of our Christians, belonging to the lower order ran away to Mahé, where a very kind and as it seems wealthy priest by his philanthropic undertakings attracted a number of people, who for their belly's sake embrace any religion. With the exception of two well-behaving women, who were persuaded by a former Roman Catholic woman, we cannot congratulate the priest at Mahé on the acquisition made from our congregation. - The attendance at Divine Service is on the whole very good, and we have been very thankful that we were allowed to work in our congregation without anything of those confusions, dissensions and disorders, which so banefully interfere with the care of souls.—Besides the Malayalam Young Men's Association, an English Association has been started in connection with the Christian High School. Mr. Bader and the Headmaster of the High School (Mr. Tharian) do their best to make it attractive and useful for our English speaking young men; the Malayalam branch is looked after by Mr. Noah Edapalan, the Pastor of Nettur.

Mr. Maue works joyfully with his Pastor in the little Tellicherry-congregation. There is the residence of the ex-Catechist, of whom we had to say so much under Cannanore. But the soil seems not to be as fertile for this movement as in some other places, our people are loyal towards their Church, which provided them for 60 years in good and bad days with everything needful, and there seems to be the necessary discrimination to prove the spirits, whether they are from God or not. For a short time there was at Tellicherry a feeble imitation of the meetings at Cannanore, but when

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absurdities and improprieties were objected to, the charm went and the matter dropped. Some attacks from outside were so clumsy and mannerless that even the eyes of the half-blind were opened.

The work of Evangelisation at this station is chiefly carried on by Mr. Samuel Ambattu, our well-experienced Evangelist, and by three Catechists; for the work amongst Hindu women about Nettur and in the town we have 4 Bible-women superintended by Mrs. Frohnmeyer.

Mr. Samuel Ambattu finds a great difference between the people living in the town and those in the district. The latter, he thinks, are far more accessible: they cannot do without God and are not so much exposed to temptations. An old Vakil, since last year out of service, testifies to the truth of this: "As a Vakil I did not think much of God, still less of truth, since I do cultivate my own field things are different; there is no reason to deceive anybody, with thoughts of God I fall asleep in the evening", he said. Mr. Samuel thinks that in the town and out in the villages the crown of all our preaching must be the cross of Christ and that all keeping back of what to some is a stumbling block and to others "foolishness", will avail nothing. At the same time he is of opinion that new ways to reach the hearts of the people must be found. Especially he thinks it highly necessary that we should not be satisfied with mere preaching, but should assure ourselves that the matter has been understood. He hopes and expects a good deal from our Missionschools in this respect and we presume that it is with reference to Mission schools out in the district, when he writes that schoolmasters ought not to be satisfied with merely telling Bible-stories, but that they ought to enter upon the subject matter and give account of their own belief.

From Mrs. Frohnmeyer's report we take the following:

"First of all I have to mention the death of our old and faithful Bible-woman, Hannah Hassan, who had been allowed to work for her Master during the last 18 years. Though naturally rather rash-

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tempered, she was very patient and gentle throughout her illness and trusted fully in Christ Jesus, her Saviour. On the eve of the 27th January she died, surrounded by most of her children, grand-children and great-grand-children. How much of good seed she has sown in the hearts of her Indian sisters, the Lord's great day will reveal. The place of Hannah has been taken in by Deborah Kallarikkal, a new convert. She possesses a good knowledge of the Shastras and having gone herself through many trials at the time of her conversion she is, as it were, an illustration and a telling example of the fact that it is possible to leave one's caste and home and follow Christ-It is most impressive to hear her tell the non-Christians how she had lived in darkness more than 40 years of her life and how God had brought her to His wonderful light. Of course Deborah being a new Christian, needs a greater deepening and rooting in God's Word and more Christian experience, but we trust that being a humble disciple of Christ, the Lord will equip her more fully with all she is wanting for the work. The Bible-women in the town think that there are two classes of women who hear the Gospel with great joy, namely the Chetties and Tiyars, especially do the Chettywomen quietly listen to the Word of God. There are also many opportunities to speak with Mopla-women, and as long as their husbands keep aloof, they will listen with pleasure to the stories of the patriarchs and of 'Isa Nabi'. With reference to the death of Christ their version of the story is: Jesus never died on the cross, but it was some malefactor who was crucified in his stead.-Later on in the year one of the Bible-women had to be dismissed, and Sophia, the daughter of old Hannah, was appointed in her place."

As mentioned above, in the management of the Christian High School on Nettur a change has taken place again: Mr. Bader having been entrusted with this very important work. We are also exceedingly glad to report that the great anomaly of a Christian High School having a non-Christian Headmaster has been removed by our being happy enough to engage the services of Mr. Tharian, B. A. Even after the Primary department of this school had been separated and

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a strong Congregational School had been formed and brought under shelter in a new building picturesquely situated on the top of our hill, the High School shows a strength of 172 pupils, 60 of whom are Christian boarders, 53 Christian day-scholars and 59 non-Christians. It is not yet time to say with any amount of certainty what an influence the mixed character of the school will exert on our young Christians. Of course, the educational part of the work has become more complicated. But on the other hand the present arrangement is also not without its advantages. *Mr. Bader* writes:

"Many Hindu boys are diligent, assiduous and sometimes talented. Amongst them there are also some who have been taught manners at home and enter almost upon friendship with our boarders. Some of these take also a personal interest in the Bible-lessons. In the IVth Form once the lesson was on the parable of the sower and the seed. When a stress was laid on the fact that after all it is the will of man which decides, all this being illustrated by the example of Judas Iscariot, a youth put a question, which is characteristic of the Hindu mode of thinking: 'Why did Christ, being almighty, not change the mind of Judas and make him inclined towards righteousness?'-In some Christian boarders the spirit of insincerity, unthankfulness, defiance, haughtiness and carnality gave a good deal of trouble. There is a very small percentage of Christian parents who bring up their children 'in the nurture and admonition of the Lord'. Even more important than the lessons are the common prayers and the Bible-reading in the mornings and evenings. At these hours truth can be brought home to the heart and conscience of the students with greater immediateness."

The Theological Seminary on Nettur has not yet the big classes which we would like to see, but there is every hope that in a few years the Christian High School, its feeder, will have stronger and more efficient classes. We are glad to say that the highest class consisted of 4 students (about the normal strength of a class, looking upon the needs of the

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district); in March 1901 one student only was examined and entered upon service, and from the High School only one student was admitted in January. The Principal had to take sick-leave at the beginning of the year and took up his lessons again in June. In January for both of our Seminaries the staff was strengthened and a most valuable assistance was obtained by the appointment of Mr. Lawrence Puvatur, who heart and soul went into his work. The systematical lesson in Theology for the last year was Dogmatics (in the year before Apologetics), taken by Mr. Frohmmeyer; Mr. Sengle took Introduction to the Old Testament.

During the Christmas holidays a student from Cannanore, weak in knowledge and without much spiritual discrimination, but of an earnest and pious disposition of mind, joined the sectarians at Cannanore. He had shown some inclination in that direction, but we always hoped that the sound scriptural teaching of his masters would make a greater impression upon him than the silly fancies of young pseudo-prophets and the oracles proceeding from "The Gospel Trumpet". Alas, we had over-estimated his power of judgment as well as his gratitude! He was always sickly in the Seminary and in his sick days he had been treated with great kindness and care, however he did not think it worthwhile even to consult his teachers and benefactors before taking such a decided step, he simply ran away and some time after the re-opening of the school, he sent a letter to the Principal, giving notice of his resignation. How far the letter was written by inspiration, of course, we cannot know, but we cannot refrain from giving publicity to the last sentence, as being characteristic of the manner in which a lad of this new persuasion writes to his old Principal. The sentence runs thus: "Lastly I beg you to inquire deeply about this matter before the Lord without any evil speakings or prejudice and to make the necessary improvements."

The Training School on Nettur admitted at the beginning of the year 3 pupils of the Lower Secondary Grade and 1 of the Primary Grade. In December 3 Lower Secondary candinined and

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dates, after they had appeared for the written test, passed the examination conducted by the Mission and were employed as teachers. The Mission examines such candidates in Bible (this year: one Gospel and the Epistle to the Romans), an elementary kind of Introduction to the Bible (in which prominence is given to an analysis of the Biblical books), Church-history, Christian doctrines, Memoriter, History of Education, Bible-teaching, Singing and Violin.

The High School at Tellicherry-town was at the beginning of the year unfortunate enough to have a sick Manager. About the commencement of the second term Mr. Maue was transferred from Codacal to Tellicherry first as acting Manager and then, after Mr. Hiller had left the station, as the permanent Manager. Mr. Maue threw all the enthusiasm of a young and energetic man into his work, and we hope that the school under his management will have a flourishing period. The want of Christian masters is greatly felt at this school. Mr. Maue makes the following remark:

"The Bible-lessons are the most satisfactory part of my duties. Questions on the part of the pupils are encouraged. Besides many subtle or cunning questions there are always some coming from the very heart of the pupils. Especially the story of Christ's sufferings and death makes a deep impression on the mind of the pupils. In the last Bible-lesson one of the students said; 'We have been much benefited by the Bible-lessons; we do feel in our hearts that this is the truth indeed,' but carefully he added: 'Is it absolutely necessary that we submit to the rite of baptism? Will it not be sufficient, if we believe with our hearts?' - In November the first annual report of 'the Juvenile Debating Society' of this school made its appearance. The spiritus rector and President of this Society was Mr. Itti Joseph B. A., L. T. There were 31 meetings during the year with an average attendance of 30 students, 6 essays and 12 topics of debates, which surely must be called a very hopeful beginning. We heartily do wish to this society a long, happy and fruitful life."

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Mr. Uber in his report on the congregation at Chomala (525 souls) describes the spiritual life of his flock as being not quite satisfactory. The desire to make the Mission a milch cow is sometimes too obvious. "Some seem to look upon benefits received from the Mission as upon an earnestmoney, guaranteeing further advances; yea some seem to think that they have rendered an immense service to the Mission by their becoming Christians. No wonder, if such people on account of some trifling outward advantage feel no hesitation in going to Mahé and joining the Roman Catholic Church. No wonder again, if some between two stools came to the ground. Not finding what they hoped for, not a few returned to Chombala, where meanwhile somebody else had occupied their place.-Really edifying was the suffering and death of Elfriede, the young wife of a weaver. Her sufferings were great, but she was always cheery and felt happy in the arms of Jesus. Those who paid a visit to her felt refreshed and consoled.

At Mahé a conversion from the Roman Catholic Church to the Protestant Church took place. Mr. Martilli, who in his youth had attended the Mission-school at Tellicherry, Mr. Irion and Mr. Herre having been his teachers, and who frequently had heard the Gospel preached by the great Evangelist Hebich and by Dr. Gundert, not without having received a blessing, had gone to the Wynaad as a planter. Though successful as to his earthly affairs, his inward man did not receive much in the way of spiritual nourishment there. He was very thankful for the occasional visits of our itinerating agents, especially our pious Catechist Gabriel Pirachan administered sometimes to his spiritual needs. He often thought at that time of joining our church, but his wife and his brother, a priest in France, who after the France-German war was stationed at Mahé and Cannanore, stood in his way. A chronic disease compelled him to

give up his work in the Wynaad and to come down to Mahé. In the furnace of these sufferings also his desire to leave the Catholic Church ripened to a firm resolution. On Palm-Sunday of last year amidst the opposition of his family and in the presence of the little congregation at Mahé he joined our Mission Church. Shortly after the daughter fell sick and having been mercifully preserved in answer to the earnest prayers of the father and some of our Christians, she opened her heart to the Gospel and followed the father with her mother.

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Mr. Schilling, the itinerating Missionary at Chombala, reports about the remaining out-stations. At Badagara the ex-Catechist tried his best and his worst to alienate especially the few Syrian Christians there from our Mission. These people very soon found out that it had not been a too rich measure of the spirit what led that man to disconnect himself from the Basel Mission, and in a meeting he was told that up to this they had been led by the Basel Mission to Christ, whilst he wanted to attract them to himself, and at the end a prayer was offered, in which a Syrian Christian asked God to open the eyes of this new leader of men, as his eyes were blinded by spiritual pride. Also Mr. Schilling thinks that any argumentation with these people is useless: they will not yield to the authority of truth, but they place themselves not under but above the Word of God.

In Muverattu some years ago a woman had to be excommunicated. She asked with a broken heart for re-admittance and wept tears of joy, when her wish was fulfilled. She is not only very regular at Divine Service, once a week she goes to see the Catechist's wife for Bible-reading and prayer. Elizabeth lives with her non-Christian relatives and soon after her re-admittance cholera broke out in the house. Elizabeth nursed her people and was preserved. But when a child 14 years of age became insane, the superstition of the people broke through and all the afflictions were attributed to a curse resting on Elizabeth, whom they now wish to get rid of, refusing

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food and shelter to her. However with great tenacity she clings to her relatives and is still there.—The school at Badagara is in a flourishing condition, the primus of Malabar in the Primary Examination came from that school.

The work of Evangelisation in this district is beset with many difficulties. The attitude of some is that of bitter hatred; especially in Perambara the ill-temper of Paul Karunakara's relations is unchanged. More painful than this are some of the arguments of our opponents. Mr. Elia Nambi writes of a Nayar, who said: "Christianity is good, but I cannot see any one of your Christians living up to the standard of Christianity or trying to act upon its principles. This at least we Hindus do with reference to our religion."-The Bible-women relate that once when several Hindu women made the usual excuses, such as having no time to hear the Word or their husbands not permitting them to do so, a young man came in and told the women that all that the Bible-women said was true. He had attended the Mission school for some years and firmly believed that in the Gospel we possess the truth for our salvation. After this testimony the women listened most attentively .- Mr. Uber reports that some women begged the Bible-women to come to their houses, even a Mopla-woman complained that the Bible-women always pass her house and only visit Hindu women. was a pious woman, the skin on her forehead was quite rubbed off by continual prayer. That Christ is greater than Mohammed she found difficult to understand, but she was very anxious to hear something of Jesus.

A woman at Muverattu with her grown-up daughter, decided for Christ. The daughter was blind formerly, and hearing from Christian relatives how Jesus restored the blind to sight, she made a vow to embrace Christianity, if she should receive her sight again. A Christian physician made some operation and she got back her sight.

However she did not fulfil her vow, being prevented by her relatives. When she was attacked again by some eye-disease, she looked upon it as a punishment of God; her father, a physician and Hindu priest, stood in her way again. After his death, mother and daughter carried out their resolution. They brought a little property and felt very happy in their new belief. The mother after a short time fell sick with dropsy, longed for baptism and shortly after this wish had been granted she died.—A great disappointment was the case of a Brahmin-girl, who had been seduced by Moplas and as she was not re-admitted to her caste, took refuge with the Christians. At the beginning she behaved very well, but quite of a sudden she disappeared, leaving no trace whatever.

The Girls' Orphanage at Chombala was visited with much sickness during the last year. A dear girl, 12 years of age, was taken home by the Lord. There are 108 boarders in the school. In November Miss Bernard, the Inspectress of Schools, examined the school and was especially pleased with the results in sewing and in Kindergarten-exercises.

The children had some very happy days during the year. By the help of some Native friends the Manager, Mr. Uber, was enabled to make a trip with the children to a hill near Mahé and to give them a treat afterwards at Mahé. The rolling down from this hill of a corpulent man in authority was not within the programme of the festivity, but as this involuntary performance was free of all danger, it formed the point of culmination on that day. During the holidays 30 girls were taken to Tellicherry and occupied for some days the empty Theological Seminary, from which many excursions were made over hills and dales and to the seashore. On the 19th October the Governor of Madras and Lady Ampthill passed Chombala on their way to Tellicherry. Near Mahé, where the horses were changed, the children with their teachers and Mr. Uber awaited Their Excellencies. The Governor was pleased with the appearance of the orphans and Lady Ampthill liked to hear their songs. The children were evidently astonished to hear the Governor of Madras converse in German with Mr. Uber.

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On Christmas-eve a tragi-comical scene took place. In the midst of all the joy and enthusiasm one child looked very sad and disappointed. When asked about her grief she said sobbing: "I have got only a black one." Amongst those many dolls there was a black one and she had got it!

#### 19. Calicut.

The year under review has been an eventful one. The face of the whole station has changed. The building of the Medical Mission was almost finished and all that belongs to this department of our Mission is now located in one spacious compound. The congregation (1815 souls) is under the spiritual care of  $Mr.\ Jaus$  and  $Mr.\ St.\ Chandran$ . We take the following remarks from Mr. St. Chandran's report:

"My first and chief visitors are those who apply for alms, the distribution of which is considered by many here to be the chief, if not the sole, function of a Missionary or Pastor. And they demand such help as a right. There are several individuals who are very indifferent towards church and religion and who seldom show their face in the church. There is no farmer in this congregation, nearly 600 men and women are employed in the establishments. Besides people who live and die in their filth and such as live only for their belly, there are also such as lead a satisfactory Christian life, and even a good number of excellent Christians, who lead a very exemplary life. - Some of our people are under the influence of the anabaptists. They generally absent themselves from our church-services and do not partake of the Holy Communion with us. An ex-Catechist and a number of vagrant preachers make circuits through the congregations in Malabar and they try to make adherents for themselves under the pretext of reviving the congregations. It is very deplorable to see among our people much disloyalty to the mother-church. For any trifling cause they would leave their own Church and join another, just like changing a coat."

Mr. Jaus tells us that the blacksmith mentioned in last year's Report (cf. page 89) also during the last year of his own accord engaged in preaching the Gospel. The family has taken now lodgings in the Poorhouse, and in consequence of it a new life commenced there.

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A very important work at Calicut is the work amongst the young men. The temptations of so large a town are many, and, as we pointed out last year, some unruly fellows amongst them give a good deal of trouble to the Pastors of this big congregation. Mr. Kühner, the President of the Young Men's Association, has furnished us with the following report:

"The past year 1901 will always be an important year in the history of our Association; we may say that in this year the Association has laid aside its children's gown and exchanged it for the dress of a young man. Up to this we revealed our humble existence in the shape of two meetings held in the building of the High School. Now we have succeeded after all, by the kind assistance of some friends, in renting a suitable and well-situated house for our Association. In this house we are able not only to hold our meetings, but we can also give lodgings to our Secretary and six young men. We have a readingroom and on a humble scale also something in the way of a library has been started. These changes evidently have made our Association popular amongst the young men in Calicut. The number of our members rose at once from 50 to 163, amongst whom are a good many of our Hindu friends (25). - Of course such a rapid growth is accompanied with the danger of superficiality in so far as the ideal of this Association to bring young men into the fellowship with Christ, may be lost sight of, and so we must take care to keep this ideal of the Y. M. C. A. always prominent. We earnestly hope that in doing so our Association will safely pass through the critical period of its youth and having attained manhood will be a blessing to the population of Calicut in general and to our Calicut-congregation in particular. -We are sorry to remark in conclusion that in some of the members of this Association an unfriendly feeling against the Basel Mission

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manifests itself. As far as I can see, such feeling has been caused and is fostered by the insincere machinations of a certain party, very well known by its unfair judging and condemning our Church and by its preaching sinless perfection. I do sincerely hope that such members in course of time will come to see what this very Basel Mission has done for the furtherance of our Association.—In conclusion we mention that besides a number of guests the Bishop of Madras also paid a visit to our Association-room and addressed the young men there."

In Annasheri (cf. last year's Report, page 86) again a family has been converted to Christ. Mr. Jaus hopes that they will be able to remain where they are, although Mohammedans and Hindus do not even allow them to draw water from their wells. What kind of people these new converts are, may be seen from a word of the convert's wife: "I do not like to follow suit like a blind man, I myself want to arrive at a true insight" and with these words she asked for regular instruction.

An interesting case is that of the Brahmin-widow Lakshmabai, who 25 days after the death of her husband arrived at the Missionhouse in the white dress of a widow. Mr. Jaus tells us that she is only 20 years of age. Through Frieda, the wife of a clerk, at Ferrock she had to some extent been acquainted with Christianity. When her husband saw that the Christian religion had begun to attract her heart, he tried his best to frighten her. He told her that such as embrace Christianity will be tortured in an awful manner: their hands and feet will be lamed, then having been blindfolded they will be forced to eat cow-flesh. But otherwise he seems not to have molested her. Once when Mr. and Mrs. Jaus were passing by, he teased her saying: "Here they are, you can go with them just now!" Soon after the man died. Lakshmabai had to kindle the funeral pile and to perform other ceremonies. Her mother-in-law and a sister-in-law began to maltreat her, and she made up her mind not to bear this any longer. some time she was wavering whether to make a pilgrimage or to become a Christian. As she could not come to a conclusion, strange to say, she resolved to make Ganapati give a decision in this case.

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Casting lots she drew a white rose, and consequently went to her friend Frieda, who on her way to Coilandy took her at once to this place. From there she came to Calicut, where she was ready to do any kind of work in order to make herself useful. For the present she has to turn the grind-stone and is busy in learning to read and write in Malayalam. She talks Malayalam, Hindustani, Telugu and Tamil, but does not know the letters of these languages.

Two of the Bible-women in Calicut work in the town and one is engaged in the Mission-Hospital.

In their reports we read about a Tamil-widow (she lost her husband, when she was 12 years of age), who liked to hear the Gospel and took lessons in Malayalam-reading. But the whole work was frustrated on the arrival of a Tamil youth, her relative, who pretending to be possessed by the spirit of the snake-god, persuaded the woman to feed a snake and to devote herself to this worship. This superstition took hold of her to such an extent that from that time an estrangement between her and the Bible-women took place. The woman has gone back now to the Tamil-country, and it is the earnest prayer of the Bible-women that the good seed sown in her heart may spring up and bear fruit at some time. - Not many Bibleportions could be sold: some want the books gratis, others are still so superstitious that they believe some calamity will befall them, should they keep such a book in their house. One woman returned a book of the Psalms, as she detected some verses of lamentation in it. Maria works from 11 A. M. till 5. P. M. in the female ward of the Hospital, praying with the sick, talking and reading to the women in the waiting-room. She thinks that the readiness to hear the Word of God is on the increase. Many people promise to become Christians after their recovery, a promise which as a rule is never fulfilled. Of course, also this kind of Mission-work is a sowing in hope like all the other endeavours to reach the hearts of men and to win them for Christ.

In passing over to the Educational work at Calicut we take only the most important institutions. The High School, under the management of Mr. J. Knobloch, shows the consider-

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able number of 560 pupils (against 525 last year): 65 Christians, 43 Mohammedans, 1 Parsi and 451 Hindus. Two students in the higher classes, who had passed through the whole school, died in one month. Mr. Knobloch found it possible to visit them on their death-bed. In connexion with the High School there is an English Association, attended by students of the three highest classes; it has reached its 7th year of age now. There is also a class for stenography according to Pitman's system and the enthusiasm of some students of this art seems to be unbounded. To the horror of all those who are not acquainted with stenography, one of the students expressed the hope that ordinary writing in course of time would be supplanted by stenography.

In the Girls' School at Chalapura a trial has been made with singing and the girls at Chalapura surpass the students of the High School in ability to learn European airs and choruses.

The Christian Girls' School (Lower Secondary) at Calicut, under the management of Miss Ehrensperger, will, as we hope, be raised to the standard of a High School. The great pity with regard to this school is that there is a scarcity of school-mistresses of a higher grade. They are such "rare birds" that we either cannot get them at all, or if we get some, so many situations are open to them that at any time they may threaten to leave us unless we increase their pay! Last year the school was in possession of the only two Protestant female-Matriculates of Malabar.—There are 152 girls on the roll, 21 of whom are non-Christians. The Christian girls, we are sorry to say, are often not properly nourished and that weakens their intellectual faculties to some extent. Seven girls were sent for the Lower Secondary Examination and 6 passed.

For the greater part of the year Dr. Wittenberg, who belongs to our Mission in China, was in charge of our Medical

Mission. From his report we take the following remarks: "From 1st January to 30th November there were 9,954 patients and 25,710 consultations. Malaria, eye-diseases, elephantiasis, dysentery and diseases of the lungs are especially prevalent. In-patients we had 265 with 5,869 days of treatment. 12 patients died, and 490 operations took place, 18 under chloroform-narkosis and 5 successful cataract-operations.

One Christian youth distinguished himself by great patience and confidence in God. Chittaren, a boy 10 years of age, helped to cheer up all the patients, for his joyfulness in spite of a crushed leg was quite inexhaustible. When his leg had to be dressed he would ask a plantain to bear the pain better, and when the pains were over, he asked a second one for having behaved so well! There was also a Christian girl, 13 years of age, over whom the house had broken down whilst she looked after her little sister; she had broken her leg very badly, but was always joyful and patient. Her joy at the first successful attempt at walking was indescribable.

Four miles from Calicut the Municipality offered a place with a garden for a new Leper-Asylum, the sanction by Government is outstanding. In our Asylum there were 42 patients, of whom 12 died, amongst them also our faithful Mose. By his quiet and peaceful influence he has done much for the maintaining of order and peace in the Asylum, which is by no means an easy thing amongst lepers. He also conducted prayer and Bible-meetings amongst his fellow-sufferers. Upon his approaching death he looked up to his Saviour with a firm belief and remained patient to the last, submitting himself to the will of God. Dr. Wittenberg closes his request by saying: "Mose is a precious fruit of the work amongst these poor lepers. May the Lord grant unto us many a fruit of this kind!"

In conclusion we offer a few remarks on the Industrial Mission at Calicut (the Mercantile Branch, Weaving Establish-

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Tittendery, is of our Make

ment, Tailoring and Tile-Works at Pudiarakal). In the month of May last year Mr. Manasse Jacobi, the faithful head-clerk for all the different Branches of the Industrial Mission, celebrated the semi-jubilee of the service in the Mission with a thankful heart for all the benefits, which he has received from His co-workers joined with great enthusiasm. Mercantile Mission lost Paul Hulikkal, the shipping clerk after 27 years' service, a very faithful assistant, who not only in his office, but also in his own house has set the example of an earnest Christian. Considering the competition on all sides and the unfavourable times Mr. Hofmann, the head of this branch, has every reason to be thankful to God for the blessing which He has laid also upon this branch of our work. The Weaving Establishment at Calicut, with a branch at Codacal, gives employment to 274 Christians (144 men and 89 women at Calicut, and 25 men and 16 women at Codacal). Mr. Buesch, who takes a great interest in the temporal and spiritual welfare of his workmen, feels very thankful that in spite of many anxieties and manifold difficulties the Establishment has passed through a year of prosperity. Mr. Renz, in charge of the Tailoring, got more orders than he was able to carry out. Even people at Durban in South-Africa wanted to have clothes supplied by Mr. Renz. The Tailoring gives employment to 31 men, amongst whom are 4 apprentices. As the crowning result of the Tailoring, of course, it must be considered that every year one or two learn cutting-out and settle down somewhere as competent tailors. Last year one reached this aim and returned to his native place Mangalore. Also the Tile-Works at Pudiarakal lost an old and faithful Maistry by cholera. His name was Philipp. This Establishment gives employment to 110 Christian men, 76 Christian women, 8 candidates for baptism and 62 non-Christians. The Christians in connection with this Establishment have a kind

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of nursery, looked after by three old women, which enables mothers to take work in the Establishment without neglecting their children. The day-school out there, looked after by Mrs. Kühner, we hope, will be provided with a building becoming such a splendid Establishment.

#### 20. Codacal.

Nothing of special interest has been reported about the congregation at Codacal itself (the whole station 1377 souls), but about Chalasheri Mr. Bosshardt reports that also here the disciples of a well-known so-called faith-missionary tried their best to sow the seed of distrust. We are glad to say, however, that for the present they have not succeeded. On the other hand the Pastor and the Catechist of this station complain of a certain lukewarmness prevailing in the little congregation. However, there were also some manifestations of spiritual life. A woman, 65 years of age, who had exhibited much spiritual activity but was still in the bondage of opium-eating, has received the necessary power to get rid of this evil habit, after having become blind. When she began to abstain totally from opium, the shock on the system was so terrible that she lay unconscious for three days; yet when she recovered conscience her first order was: "Take away all opium from the house, it is from the devil!"-The consecration of the new school-building was a festival for the whole congregation .-Satyarthi at Tritala (the new convert, cf. last year's Report pages 95-96) has given satisfaction during the last year, but his hardships are great indeed.

The Tile-Works at Codacal give employment to 110 Christian men, 77 Christian women, 5 candidates for baptism, 4 Mohammedans, and 3 Hindus.

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As to the Evangelisation of the Codacal district in the year under review, especially the interior parts of it have been laid hold of. Some people were so utterly unacquainted with our message that they asked quite anxiously: "What have you come for?" When the matter was understood, of course, the acceptance was very different. With Brahmins their favorite weapon is mockery. The Cherumar (low-caste), on the other hand, say that they will be driven from house and field, should they venture to serve God according to this new way. Others again say that it must be horrible and unbearable to lose one's caste. In one part of the district cholera was prevailing and many sacrifices were brought to Bhagavati, as she was supposed to be thirsting for man's blood on account of neglect. People bring also many offerings to the temple, and it is satisfactory to know that something of these gifts remains for the poor. In the neighbourhood of Chalasheri the work looked most hopeful, but some think that there is only a difference of names (for the different godheads) between us and them. - Very important, we think, is what Mr. Bosshardt reports about a movement amongst the Mohammedans:

"There is a curious kind of revival perceptible amongst the Moplas in Tanur and Chalasheri. Catechist Luke, in speaking about it, thinks that one is reminded of the Malayalam proverb: 'To the pickled fish has grown a beard.' At Tanur, a place with about 14,000 inhabitants, on Friday all the Mopla-shops are closed; one who opens his shop or sells something will be mulcted from 20 to 100 Rs. It is not considered proper to put horses or bullocks to a vehicle nor to work on the field. Collections are made for converts to Mohammedanism and they take great pains in the way of proselyting Tiyars. In Chalasheri some Moplas began to read the Scriptures in order to overcome Christianity by bazaar-preaching. One may imagine the awful interpretation given by Moplas to the Holy Scriptures. According to Matthew 11, 19 Christ is a man gluttonous and a winebibber;

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Matthew 12, 40 having not been fulfilled, Christ is no prophet; as he rebuked people and was angry sometimes, he is a sinner; the prophet promised in Deuteronomy 18, 15 is not Christ, who did not come from "the brothers of Israel", but Mohammed, who came from the Ishmaelites, who are really the brothers of Israel.—A similar movement is to be observed amongst the Moplas near Ponani.—Mr. Bosshardt and his staff had a fine opportunity to preach the Gospel at Guruvayar from the 20th to 28th November.—The two Bible-women at Codacal report very hopefully about their work. They think that famine and cholera acted like pioneers for their work and paved the way for a more ready acceptance of the Gospel. There was but little opposition in the last year, and many people willingly heard the glad tidings. The only exception are the Mohammedans. From their houses the Bible-women frequently were driven away with derision.

Amongst the candidates for baptism, 2 Tiyar-families gave great satisfaction by their Christian life and walk. The one family consists of a widow with 4 children. The father, one Chandukutti, intended to join us 5 years ago, but, as he was dependent on Mohammedans, they prevented him from carrying out his desire and also from selling his property. When he died in May, the Mohammedans wanted by all means to win over the widow and when she asked us to help her, they became quite furious, so that the widow almost despaired of her life. Mr. Bosshardt sent two Catechists to assist the frightened woman until the property was sold. One of the assistants did all he could do until the rescue arrived and the woman accompanied by two Missionaries and a number of Christians of Codacal could be safely escorted to the Mission station.

There remains the Orphanage for Boys at Paraperi, half an hour's walk from Codacal. A master in this institution, infected somewhat with the new ideas of an imagined perfection, was foolish enough to spread his undigested and unbiblical ideas amongst the boys of the Orphanage. He displayed at church his disagreement with the institutions of our Mission,

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told the boys that they as children of God need not pray the Lord's Prayer and ridiculed even such as were of another opinion. This teaching proved effectual in poor Isaiah, whose story we reported last year (page 97). He went so far as to tell his comrades that one who prays the Lord's Prayer, will be lost, for one who asks for forgiveness of sin, being a child of God, must needs offend the Lord.—On the 16th September the foundation-stone of "Salem", the new Orphanage, was laid, and towards the end of the year the building was in a fair way towards completion and promised to become both beautiful and comfortable.

### 21. Vaniyankulam.

Mr. Walter, who is in charge of this station and its small congregation (170 souls), has tried with agriculture to provide for his Christians. The Hospital there has been instrumental also during the year to bring a few souls to the knowledge of Christ.

One of them, Subhagan, has lived a life full of changes. He was born in Cannanore, became an orphan when 12 years of age. Later on he went to the police, and being very ambitious he did not shrink back from all kind of injustice or oppression in order to make himself conspicuous. He rose to the position of a Head-Constable. After a service of 16 years he took a bribe in order to implicate an innocent man in a case of theft. The poor man committed suicide and suspicions were raised against Subhagan. In the law-suit following this he lost his illgotten money and his position in the police. He went to the Wynaad, was a maistry on some estate for some time, contracted malaria there, came down to Ottapalam and from there to the Hospital at Vaniyan-kulam. Here he was a diligent reader of the Holy Scriptures and finally testified to his belief in Christ. His day of baptism was a day of repentance and of joy.—Another convert was the sister of the compounder in the Hospital. Welli (now Tabitha) was greatly excited

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some time ago, when her brother embraced Christianity, and tried to hinder him in doing so as much as she could. At the beginning of her stay at Vaniyankulam she did not reveal anything like a broken mind, on the contrary, for the slightest cause she used to run away and to come back after some time. On the last occasion she wanted to give a thorough lesson to her brother and so she departed in full dress, laden with all her ornaments and under the assurance that she never would return. However not far from Vaniyankulam robbers came and relieved her of all her burdens, whereupon she returned to her brother rather dejected in mind and outward appearance. After that, we are glad to hear, she gave no further cause of complaint.

The Hospital at Vaniyankulam under the superintendence of our Doctor at Calicut reports of 8,990 out-patients, 113 inpatients and 2,870 days of treatment. People have been treated with great care, the compounder Augustin especially has made himself in every way very useful. The spiritual side of the work has been looked after by two Catechists. One Raman opened his heart to the consolations of the Gospel, was instructed and baptised and soon after departed in peace. Also a young woman, whose elder sister formerly had been baptised, was lying seriously ill in the Hospital, she lost her little child there, but found rest and peace in Christ. Of course, there are also quite different experiences. Sometimes after a hopeful beginning people leave us and we never hear about them and some even go away without giving thanks or saying good-bye.

Mr. Waiter, as far as his other manifold duties allow it, is very anxious to preach the Gospel where it never has been heard before. In Manarkadu Mr. Walter and his Catechists profited greatly by the superstition of the people at that place. On the roof of some house an owl had been seen and as soon afterwards some members of the family fell sick, the house was doomed to desolation. Somebody had bought it and wanted to break it down. Our people were permitted to live in it and every morning the owner of the house came to ask, how they

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A festival was held in the neighbourhood and every day the procession with the idol passed by. Noble women on elephants' backs accompanied the procession and a fine opportunity was offered to our agents to preach to these native ladies, who otherwise would have been beyond our reach. The ladies made the elephants walk very slowly and stopped the music in order to hear them preach. - Mr. Walter met also with inhabitants of the forest, who worship a god called Maleshvara. In talking about him they point to a prominent rock visible on the mountains. They invited Mr. Walter to pay a visit to them up there and promised to become Christians all in a body (!). In the north-east of Angadipuram the people know scarcely anything of the Gospel and were very dejected in consequence of cholera having made great havoc amongst them. They complained that all their sacrifices had been in vain. Mr. Walter writes: "It was a pitiful sight when a Nayar, 91 years of age, who had lost almost all his relatives, sat before us and asked us: 'By reason of what have I deserved all this, having committed not a single sin all my lifelong?' We have been successful in leading the poor man to a consciousness of sin. -In the house of a Nayar we were received very kindly. The Nayar admitted that all their gods could not forgive sins. The Lord's Prayer and its explanation made a great impression on him, and he wrote it down with his iron pencil for daily use."

The experiences of the Bible-women at Vaniyankulam are very encouraging indeed. Often they came to a woman, who led a very bad life and for a long time she did not like to see them at all. They did not abandon her, and once a day they found her deeply depressed in mind. She said: "I am so bad and I have sunk so hopelessly deep that God will never forgive my sins." She felt greatly consoled when the parable of the lost son was told and explained to her. In the house of a Nayar they had never been allowed to speak to the women, but once they found the mother of the house in great distress. A child had died and there was nothing to comfort her. This time the Word of God fell on thirsty ground, and

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the Bible-women were asked to come again. The next time a young man no sooner had begun to mock at us than the woman rose and sent him away.—The wife of a blacksmith was on the border of desperation, having lost all her earthly goods, and at the beginning she refused to hear us. At the end she said: "Above all I wish to be saved; your God shall be my God." The work in the houses of the Chettis is very difficult, but even there God has opened the doors to some hearts.

The station has two flourishing Lower Secondary Schools at Vaniyankulam and Ottapalam. At Ottapalam quite of a sudden a native High School has been started, which caused not a little anxiety and worry to our brethren at Vaniyankulam; however, a good many of the pupils of our school there proved to be loyal and faithful to our Mission.

### 22. Palghat.

It is our sorrowful duty first of all to report on the death of two young and hopeful fellow-workers at this station.

Our Assistant Catechist *Devapriyan* died on the 27th January 1901, being scarcely 30 years of age. He was generally loved and esteemed not so much on account of great learnedness or ripe experience, but on account of his godliness, earnest zeal and sincere humbleness. In dealing with him one felt absolutely sure that he was standing before a child of God. Some years ago he and another young man of his family believed in Christ and came to Palghat. Both of them began with weaving at Calicut and then they joined the Seminary at Nettur to undergo a course of instruction for becoming Assistant Catechists. One of them had not the patience to learn something first and then to preach, so he ran away and began to preach. Devapriyan, faithful and diligent, stayed and finished his course to the great satisfaction of his teachers.

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He was stationed at Palghat. Being originally an Iravan (Tivar of the Palghat district) his position before Brahmins and Navars was naturally not an easy one, but the loving testimony coming from a heart, true as gold, went to the hearts of people. He was faithful to the end. Mr. Kühnle, the itinerating Missionary of Palghat, tells us that on the last preaching tour in the evenings after tiring marches one could see Devapriyan still engaged in conversations with inquirers, people young and old standing round and listening. Frequently one could hear him describing his life in the darkness of Hinduism, how he went to the temple of Subramanya at Parani and how he finally found peace and happiness in Christ. He remembered always his parents and other relatives in his prayers, and not in vain: with the exception of his father who remained obstinate, all followed him in course of time (cf. page 102 of last year's Report). For the sake of his relations he asked for a transfer to Wadackencheri. Scarcely had he settled down there, when he made a preaching tour to Kollenkodu, his last one. On the evening of the 26th January he was attacked by cholera and in the morning the faithful servant was with his Master. He leaves behind a widow and two little children. This earnest and childlike servant of God will not be forgotten amongst us.

Catechist Samuel Mantodi died on Ascension-day. After having passed his examination as a Catechist in 1899 he was stationed at Perambera and had the privilege of working together for some years with Paul Karunakara, whom he greatly venerated and whom he attended until death removed that remarkable man. He was transferred then to Chombala and after the death of his father, a school-master at Palghat, he got a transfer to that place. He went there with the intention of offering a home to his step-mother and her two children. Samuel was of a strong and robust constitution and was ready to work for his Heavenly Master. He was on a preaching-tour to Wadackencheri and was present there on the 21st April at the baptism of a few converts. In the afternoon he held a catechisation with the children on a hymn about baptism. Cholera was prevailing there and the Catechists intended to leave the place; they only stayed there for a few days in order to celebrate the Ascension-day with the

little congregation there. On the evening previous to this festival Samuel was attacked by cholera and was called home on the morning of Ascension-day.

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At the same out-station we also lost an earnest and good schoolmaster, Subalitan, who had entered upon his work only a few years ago. The congregation (431 souls altogether) at Palghat itself lives partly at Melparambu, a hill near the Tile-Works at Olavakkodu. Mr. Timothy Parakandi is in charge of this part of the congregation. From his report we take the following remarks:

"The number of inquirers has gone down somewhat, partly because the famine has subsided and partly because people have begun to comprehend that the Mission expects them to maintain themselves by working with their own hands. Such members of our congregation as went regularly to work had no difficulty in supporting their families last year; some have been even able to build their own houses or to lay something aside for days of need. A spirit of opposition and rebellion against superiors, such as showed itself in some other congregations, did not make itself felt here. But an impending strife between two parties had to be prevented with a strong hand. The attendance at church-services is satisfactory." A very extraordinary baptism took place at Kanani. There one Raman, who had heard the Gospel in the days of Mr. Hebich and who was very well acquainted with Christianity and its history, called for Mr. Timothy and after having spoken about his previous life and sins he asked for baptism. When asked about his wife and son, he said that the son should be converted first and that he had separated from his wife in obedience to Matt. 5, 32! Mr. Timothy invited him to come to Palghat, to confess his faith publicly and to be baptised there (many years ago the day of baptism had been fixed already, but Raman ran away then), or if in his house, it must be done in presence of some Christian brethren. Raman gave an evasive answer to the effect that he had written to somebody and after having got a reply he would communicate with Mr. Timothy again. A few weeks after Mr. Timothy, to his great astonishment, heard that a Missionary of some other society had come and baptised the

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man, although perfectly unacquinted with him. Raman after that seemed to be cheerful, but he never showed any desire for fellowship with other believers or to partake with other children of God of spiritual blessings and edification. He wants to be alone and he is never visited by the person who baptised him."

Also Mr. Kühnle reports of some admissions to the Church.

In spite of the resistance of Devapriyan's father, the mother of our dear Devapriyan, 50 years of age, offered herself for baptism. Whilst undergoing instruction, her son died and her people prevailed greatly upon her not to follow her two sons, however her desire for baptism did but increase. About the same time Soyambu, her younger brother, followed suit, after having been for some time a diligent reader of the Scriptures. Previously when his elder brother Satyagrahi, a schoolmaster at Wadackencheri, was unfaithful towards Christianity, his younger brother had exhorted him not to prove disloyal, although he himself owing to the resistance of his wife held back at that time. When his nephew Devapriyan died, he came and stood aghast. He fell sick afterwards and whilst feeling something like the horrors of hell, he promised his Saviour to surrender himself to His care. He recovered and kept his promise. Sometimes he looked very sad, thinking of his wife who would not follow him. On the 21st April he was baptised at Wadackencheri with Vellatshi (now Maria), the mother of Devapriyan. Soyambu's wife attended the service, but she would not believe people who prophesied that she too would follow. But soon after she came and asked for baptism to the great joy of Joseph, her Christian husband. How wonderful what God has done in this family during the last 10 years! Thus on the 15th December also Thayi, who meanwhile had grown marvellously in knowledge, was added to the Church of Christ, and her new name is Hannah. On Christmas there was again a baptism of 14 souls at Palghat. Amongst these there was a Nayar, who had been excommunicated from his caste and would have gone to the Moplas, had his elder brother not advised him to join the Christians.

Our itinerating agents did not meet with much opposition. Of course at Kalpathi, on the celebrated festival, the Brahmin n after the

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boys consider it every year a great sport to make a heathenish noise so as to prevent our people from preaching. In their houses the people behave well, they hear attentively and invite the agents to come again; but alas, they remain what they are. Mr. Kühnle feels very sorry that 4 persons, who were very near to the Kingdom of God, were called to eternity before they came to a decision. Some of them (f.e. Mulli) have been mentioned in former Reports. One Pallanivelan at Kuttanur used to show hospitality to Mr. Kühnle on his preaching tours; he cared for him as a father for his son, and regularly attended the morning and evening prayers.

That the work of the Bible-women is not always very pleasant, may be seen from the following extract:

"In Kijamuri we met in the house of a rich Tharagan many women who were however not inclined to listen to our good message. We took no heed of this and entered the veranda. When the master of the house caught sight of us, he came running and overwhelmed us with threatenings and said: 'If you wish to escape a whipping, you had better go quickly, or I shall hand in a complaint of house-trespassing against you, and you will be punished. We stood in their yard and read Mark. 12, 1-12. But the old man bawled: 'Enough, enough, get you gone or you will see what I shall do!" - Mrs. Kühnle writes of a Chetti woman, who had been ill for a long time and engaged one of our Christian women to nurse her for weeks. Gradually she acquired a good knowledge of God's Word. "Last Christmas she paid me a visit to see our Christmas-tree with the crib underneath, when I had a good opportunity of urging her also to come to Jesus. In remembrance of her visit I presented her with a Malayalam New Testament. When the Bible-women visited her, they sometimes found her husband reading out of it to her, both sitting in an upper room."

Mr. Renschler is greatly pleased with the attention of his pupils at the Bible-lessons in the Lower Secondary School at Palghat. They are all alive during these lessons. Some of

them feel drawn towards Christ and have to suffer a good deal for their inclination towards Christianity.

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### 23. Kaity.

Mr. Littze gives us the description of the extensive work carried on at his station under the following heads: "Casting out of the net", "The draught", "In the net" and "At the shore".

As to the casting out of the net or the work of Evangelisation on the Hills these compare very fairly with other districts. One very satisfactory feature is the fact that the members of our congregations there more fully than in any other district are conscious of their position as a Mission Church. The members of the Young Men's Association at Kaity along with some members of the congregation assist the preaching of the Gospel with singing and playing their violins and cymbals, which seems to be appreciated by the Badagas. At a funeral a Badaga spoke very disparagingly of the Kotamusic, praising at the same time the music of the Christians. The most inaccessible district seems to be Todanaad. By some conversions the animosity of the people did but increase; however in one village the people listened quietly to our preaching. Mr. Mose Kari relates that at Kendare a Badaga rushed against him like a lion, shouting out that in this village nobody would be allowed to preach. Notwithstanding this prohibition the Catechist went in and the same man came afterwards and offered a meal to the Evangelist. In the big village Kateri on the occasion of a funeral our agents spoke of the day of judgment. Two well-educated men afterwards asked questions about Christ, the first and second

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resurrection, on the millennium, Christ's government with the saints, and they asked also what their fate would be in the future world. Five or six years ago there was much more opposition and contradiction amongst these people. God has spoken in manifold ways to them and has humbled their pride.

Part of this casting out of the net is also the work of our Bible-women. Also Mrs. Littze testifies to the change which has taken place in the attitude of people towards the Missionaries.

"Passing the house of the brother of Daniel (see below) and of the Assistant Catechist Isaiah I could not help but remember the intense hatred of this man on the occasion of the conversion of his father and brother. In those days when Mr. Lütze once went to the house of his father he twisted ropes together with the intention of tying Mr. Lütze to the post of his veranda. He said also mockingly: 'It seems you have nothing to do, come along, you may tend my buffaloes!' And now how kindly he looked at us! - The old Manyagara at Kerehada (father of Devi Shanti below), after we had read the Scriptures with the women in his house, said: 'Yes, the Christian religion is good, the Ten Commandments are good, we all should obey the God of the Christians, but in some Christians I cannot see much of Christian life and behaviour.' However he admitted Daniel at Kerehada to be an examplary Christian." Mrs. Lütze told him that in eternity he would be responsible for his own person. Also at Kerehada the Badagawomen are much more willing to hear the Gospel than in former years, and a woman at Halhada said: 'Formerly when we saw Christians, we grew angry and abused them, how furious we have been against you, Bible-women! Now things have changed greatly: all anger and hatred have gone; when I behold you at some distance, I feel constrained to call you, and the whole of the day we would like to listen to you when you tell us the Word of God.""

Mr. Stier, whose work consists in the supervision of a whole net of village-schools (more than twenty) and in preach-

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ing the Gospel to the Badagas, is also of opinion that on the whole the population on the Hills is not inaccessible. People give very often their assent to the Gospel-truth. At Kalhatti a woman has lost all confidence in her little Ganapati. She threw earth into his face, saying: "What the Missionary says is true, you are no God, you hear nothing, you see nothing, you are doing nothing and you are not able to do anything. How much have I sacrificed to you, how often invoked you and complained to you about my distress, but you have never rendered me any help." - Mr. Stier brought two Kurumba-children to Kaity; the parents had died in 1900 owing to the famine. A writer there persuaded the Kurumbas to hand the children over to the Mission. The Catechist Isaac for some months tended them. Mari (afterwards Margaretha) was put in the Girls' Orphanage at Kotagiri and died there. Mara (Mark) remained in the Boys' Orphanage at Kaity. Whilst writing this report we hear that the boy has also died.

Mr. Stokes, residing at Coonoor together with Catechist Karl Satyanathan, carries on the Cooly-Mission on these Hills. There are 14 plantations at the least, where they are permitted to preach to the coolies. The magic lantern, sent by Mrs. Herklots for this work, attracts a good many hearers. The store-houses of these plantations, sometimes also a cow's stable are utilised for the purpose. From Hulikal 25 plantations may be visited. We do not hear about any conversion of coolies as a result of this work, but sometimes, it seems, the good seed is carried away and comes forth somewhere else. Mr. Stokes came to know that two coolies who had heard the Gospel on a plantation up here had been baptised in the plains by the London Mission.

So much as to the "Casting out of the net", now as to "Draughts" Mr. Lütze reports of 43 baptisms.

Last year we thought that the story of Devi, the daughter of the Kaity Manyagara, residing at Kerehada, had come to an end. She had disappeared in October 1900. But after her return negotiations amongst the headmen of the Badagas commenced with reference to her re-admittance to her caste. Some contended that she must be sent away, as Badaga-women, who have broken her caste, could under no circumstance whatever be re-admitted to her caste. The Manyagara opposed, and it was resolved that as long as the Manyagara would not submit to the resolution of his caste all the other Badagas should not be allowed to associate with the Kaity villagers. This caused great confusion and inconvenience, especially at funerals. A big council was held at Ootacamund to which even the Toda and Kota-tribes sent their representatives. The Kotas sided with the Manyagara and the Kunde and Mekanad Badagas in another meeting even resolved that in future all Badagas, men and women, on leaving the Christians might be re-admitted to their caste. But how strange: two days before Devi was to be re-admitted, she returned to Kaity, asked for forgiveness and on the 10th November she was baptised and is called Shanti now .--Also in the Kaity-village a conversion took place. The father long ago wanted to become a Christian, but the family prevented him from carrying out his wish. Now in 1894 the son of this family was baptised, but his sister succeeded in influencing her brother so far, that he became a backslider and afterwards he took to drinking and consequently ran into debts. However he never felt easy after that. He fell sick and asked his sister to call for the Missionary, which she refused to do. Shortly before his death he asked for a Bible and implored his sister to join, with her husband and her children, the Christian Church; if not, it would go wrong with her in time and eternity. On a Sunday the sister appeared with her whole family. On the same evening our Christians went to the house consecrating it as a Christian home by singing and prayer. Under instruction for holy baptism the people distinguished themselves by great diligence and earnestness. 41 weeks after the baptism the woman died in a childlike confidence into the mercy of her Saviour .- On the 1st of September there was the first day of baptism at Tuneri, after some first-fruits from there had been gathered in before.

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The "Fish in the net" may be described best in the words of Christ as "of every kind" and so it will be everywhere else (218 souls).

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In this connection we offer a few remarks on the Kaityschool which, owing to the smallness of the district, combines three or four institutions under one and the same roof and under one principal. There is a High School coming to existence there (up to the IVth Form). This school is the common school for the 71 inmates of the Boys' Orphanage on the Hills, it is the day-school for 11 Christian boys and 20 Christian girls, and it is also attended by 40 Badaga and other Hindu boys. Under the same roof there is further a Training School with 5 students and a school for future Hills-Catechists with 3 students. In the Primary classes of the High School there are 104 pupils, in the Lower Secondary Department 31 and in the IVth Form 7. The education of the boarders in this many-sided institution, Mr. Lütze tells us, does not offer any extraordinary difficulty. The results at Government examinations have been satisfactory. At the annual examination 2 Catechists and a teacher offered prizes for good results in religious subjects, which sign of personal interest in our Bible-lessons is worth of imitation.

Under the heading "To the shore" Mr. Lütze finally relates some instances of happy dying, which are really edifying.

When Salome, the wife of a teacher, had died even a Badaga said: "This was a happy death." Daniel, the first-fruit of Kerehada, who in 1887 was baptised after great excitement and an awful struggle, died after a lingering disease. He was brought first to the Hospital at Ootacamund, from there to Calicut. His non-Christian brother went with him to Calicut and brought him back, when he desired to die amongst his own people. In spite of great weakness he used to sing and to pray. Death had lost its horror for him. He said: "The

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Lord was with me always, He was with me in great tribulations and persecutions, He was with me in good days and with me in all my sufferings, He will be with me in all eternity." After having partaken of the Lord's Supper he was full of joy and happiness. When he was asked: "Daniel, have you ever been sorry for having become a Christian?" he answered: "Oh no, what would have become of me, had I not become a Christian? It was worthwhile all the struggle. Out of Christ there is nothing but fighting and dissension." One of his last words was: "Oh how I look forward to behold Jesus!" Truly one of our Catechists said: "Daniel was a shining gem in our congregation."

### 24. Kotagiri.

Mr. Grossmann in reporting on the congregation there (152 souls), mentions that the members of the Young Men's Association are persevering in their good work: they go on Sunday mornings out to the villages in the neighbourhood and on the evenings attend the bazaar-preaching or visit the We hope this practical Christianity will keep the Association warm and alive. In December they had their anniversary and Dr. Stokes, our Medical Missionary, being present, he addressed the young men. - Mr. Jacob Kanaka, the Native Pastor of the congregation, relates of 11 adults and 3 children, who were baptised on the 23rd of June. There was an old man, 50 years of age, amongst them. Once he was an influential man and full of ambition, now he has become very small in his own sight. Also an old woman, 80 years of age and forsaken by all her relatives, was in their midst; she died soon after. As to the spiritual life of the congregation Mr. Jacob writes:

"Some try to walk as children of God, they love the Word of God and keep up family-prayer; however our congregation lacks in spiritual life. In order to become light and to dispense light an

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outpouring of the spirit of God is greatly wanted. Mr. Jacob tells us that Christmas has been a festival also for the non-Christian pupils of the Kotagiri-schools. They assemble round the church, addresses are held, the boys have some recitation, receive their presents, have a look in the afternoon at the Christmas-tree and go joyfully home."

From 23rd to 27th September a course of instruction was held for all the Catechists on the Hills. For some hours in the forenoon the Missionaries with the Catechists went to some Badaga-villages; in the afternoon the 1st Epistle to Timothy was explained, some periods of the Church-history were gone over and 2 sermons and 2 catechisations were held. At the social meeting held at the end of these days an animated conversation took place about good and bad customs in our congregations.—The ladies of the work-meeting at Kotagiri were very busy also last year. The proceeds of these meetings in favour of our Mission have been even Rs. 100 this year.

About the preaching of the Gospel to the Badagas and other tribes on these Hills Mr. Jacob remarks:

"Our preaching does not meet with great opposition; monotheistic views being in operation in many hearts. Mohammedans are aware of this and they use all their influence as creditors of so many Badagas, especially in these hard times of famine, to win people over to their religion by carnal and crafty arguments. They have been successful in one case. A young convert to Mohammedanism, Abdulallah Karim, has been sent to Vellore in order to be trained there as a Mohammedan missionary for the Nilgiris. But on the whole Mohammedanism is not popular on these Hills. The days of Tippu Sultan are not yet forgotten."

Mr. Grossmann feels very thankful that some of the planters in his district have begun to show great sympathy with Mission-work amongst their coolies. He spent some

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For the Girls' Orphanage at Kotagiri the year under review has been a very eventful one. The building was considerably enlarged and on Ascension-day (15th May) the girls occupied the new rooms, on which occasion a large number of Missionfriends (Englishmen, Danes, Americans and Germans) were present and gave addresses. The year had commenced with 38 girls in the school, at the end of the year there were 56. 23 new girls were admitted (13 from Kaity and 10 from Kotagiri) and 5 left the institution (2 by death and 2 ran away). A great difficulty in the way of educational work is the variety of languages: the school-language being Tamil, the church-language Canarese, and the family-language Badaga. With famine-children the disappointments are not few. Kappi, a girl 14 years of age, had been advised by her uncle to drown herself; she preferred to go to the Christians. having been well fed she ran away. Madi, 9 years of age; came with her father, a sister 3 years of age, and a brother 45 years old, all sick to death. Her father and sister died, she recovered with her brother, but both felt like birds in a cage. When the spring came they ran away, but they were found and brought back. Bigger girls coming from outside and already educated the wrong way, give great trouble by disobedience, idleness, quarrelling, lying and stealing. Sometimes on Sunday-afternoons Mr. and Mrs. Grossmann take the girls to Tondenad, Dehakenare or Miledenu, where an open-air-service will be held.

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Looking back once more over the whole of our Missionfield we are thankful to say that the work of Evangelisation has not been without blessing from above. It is not so much the number of new converts that deserves to be pointed out. as the pleasing change in some districts, which we almost. had been accustomed to look upon as barren ground. We say so especially with reference to Coorg and Southern Mahratta. The number of new converts in Canara is also on the increase again, we call especially attention to the large number of catechumens (most of them at Udipi), which augurs well for the current year. Also on the Nilgiris the gathering in of souls from only two stations makes our heart rejoice. There is a considerable falling off in the number of baptisms in Malabar, which is perhaps not so much due to a decrease in the susceptibility to the Gospel, but rather in a greater caution and reluctance on the side of the Missionaries to admit inquirers to our congregations. We have been compelled to use greater precaution for two reasons, which perhaps stand in an inward relation to each other. The one reason is the difficulty we experience in providing our converts with a living which our Mission in obedience to a kind of tradition always has been very anxious to give to newcomers. The Establishments are full and no new openings can be found for the present, in consequence of which some who come only for bread's sake, are disappointed and retreat of their own accord; while others must be sent away. The other reason is the spirit prevailing in some of our congregations. If Christians are led away so easily from the sound and biblical teaching by our Mission to the unsafe ground of human dreams and human revelations, if without the slightest trace of thankfulness they compare the Establishments founded for their help and benefit with "the bondage of Egypt", there can be no doubt that the entrance-door to our Mission and

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to our Establishments must sometimes have been opened too wide and too liberally. We call attention to Mr. Stephan Chandran's remark (page 72) about the disloyalty of our people, which severe judgment, we are sorry to say, is only too true. It may be called a psychological problem that Christians belonging to a Mission, which perhaps more than any other Mission Society takes pains to ameliorate the outward condition of its adherents, distinguish themselves by disloyalty and utter want of attachment. Whatsoever may be our shortcomings in dealing with Native Christians. want of love and sympathy cannot explain this strange phenomenon. In our isolated position as German Missionaries in this country we have always found it easy and a pleasure to identify ourselves with our Christians. There is more reason to think of the proverb: "Familiarity breeds contempt", which however should not be the case amongst Christians. The real solution of the problem, we think, must be found just in the care - perhaps over-care - of our Mission for the earthly concerns of our Christians, which has been misunderstood and misused by our people. If in one hand the Gospel, and in the other hand employment, be offered, unconverted people are in danger of looking only upon the employment and of honouring and loving the Missionary only so far as he is instrumental in procuring a livelihood. He is to them only the bread-giver, and Christians being not accustomed to look up to him for spiritual advice and spiritual gifts, finally see in their Mission chiefly an Establishment for the purpose of giving them a livelihood. explains the fact that some of our Christians, who have got employment outside of the Mission, think that with this also ceases their attachment and their loyalty towards the Mission, and it explains also partly our newest experience that spiritual nourishment from outside, howsoever unhealthy

and doubtful it may be, is liked better than the old Gospel truth, to which neither the ear nor the heart had been given We have got our lesson and we write this as a warning for such as are prepared to go in for Industrial Missions. May they learn from our experience, how to avoid such dangers! As to the Gospel, which we preach, we have nothing to reform. Since the days of Hebich, Gundert and other men of God of blessed memory up to this the foundation of our Mission has been the Word of God and nothing else. Looking at the extravagances at Cannanore, the boundless subjectivity devoid of common sense and Christian tolerance, we fully agree with Professor Dr. von Orelli, who specially with reference to this kind of movements says: "In opposition to these reveries one should learn to appreciate more fully again the value of the objective apostolic truth of salvation, as it was brought to light again and confirmed by Dr. Luther and other reformers and men of God, else one will be carried about with every wind of doctrine and before being aware of it, he will have become a servant of men."

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### Appendix I.

### LIST OF BOOKS AND TRACTS

Printed from the 1st November 1900 to 31st December 1901.

### I. Canarese.

	Edition.	Size.	Pages.	Copies.
Satyadîpike, vol. V. 1900-1901		4°	192	900
Suvâsini, vol. I. Nos. 7-11		79	120	600
The First Epistle of Saint Paul to the				
Corinthians, revised translation		12°	63	1500
The Second Epistle of Saint Paul to the				
Corinthians, revised translation		70	37	1500
The Epistles of Saint Paul to Timothy and				
to Titus, revised translation		77	35	1500
The Epistles of St. Paul to the Ephesians				
and Colossians, revised translation		22	33	1500
The Epistle of Saint Paul to the Romans,				
revised translation		70	59	1500
The Three Epistles of St. John, rev. tr.		77	20	1500
The Epistle to the Hebrews, rev. translation		70	44	1500
The Two Epistles of Saint Peter, the		~		
Epistle of Jude and the Revelation, rev. tr.		79	93	1500
The Gospel of St. Mark, revised translation		75	78	7000
The Gospel of St. John		"	96	1500
The Need of Baptism	I.	"	32	1000
Short Bible Stories	VI.	"	142	6000
Kanarese Hymns (for Tract and Book		-		
Society, Bangalore)	х.	16°	174	3000
On Pilgrimages, a Dialogue	IV.	29	77	2000
Thoughts about Death	v.	n	32	2000
Instructive Stories for Children	VI.	77	61	3000
Canarese Primer	VII.	70	40	6000
The Suvåsini Series No. I. Unmådini	ı.	12°	62	525
Object Lessons for Primary Schools, IInd St.	II.	16°	34	2000
" " IIIrd St.	I.	77	55	1000
Full Notes on Canarese Third Reader .	II.	77	32	4000
" Fourth " · ·	II.	n	42	2000
Notes on Canarese Second Reader	II.	17	48	1000
Canarese Grammar	ı.	22	20	500

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Notes on Poetry Selections for the IIIrd St.	II.	16°	Pages.	Copies. 1000
" " " IVth St.	II.		15	1000
History of India for Middle Schools, Pt. I	Ι.	11	96	
n n Pt. II	Ι.	73	96	5000
n n Pt. I-III	1.	77	96	2500
in one vol.	I.		270	****
Plain Directions for the Treatment of	1.	22	210	5000
Common Complaints by Homeopathic				
Medicines	I.		0.0	
A Geography of the Madras Presidency for	1.	17	20	500
Class IV	IV.		0.0	
C	14.	" 8°	99	5000
Canarese Almanae for 1902		80	80	4800
II. Malayala	m.			
Kêralôpakāri, vol. XXVIII		80	192	325
Âlmôpakâri, vol. XIV. Nos. 57-65		-	72	1100
Bible Stories, Part II. New Testament .	VIII.	" 12°	186	2500
Easy Lessons on Health	Ι.		55	2000
The First Reader	Ι.	" 16°	28	1000
The Second Standard Reader	IV.		96	5000
The Infant Reader	VI.	17		
Writer's Help	I.	27	47	6000
A Malayalam Anthology for Ist and IInd St.,	1.	23	182	1000
with Notes	x.		10	*000
A Malayalam Anthology for IVth St	VIII.	77	12	5000
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A Text-Book of Geography for the IIIrd St.	111. I.	17	110	5000
A Brief Sketch of Malayalam Grammar .		17	36	2000
History of India for Middle Schools, Pt. I	I.	17	47	3000
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25 2 2 12	Ι.	27	112	3000
Malayalam Almanac for 1902		8°	70	1700
III. Tulu.				
Selected Scripture Sentences and Hymns	TT	100	40.5	0000
Who Dilanials Dansacce	II.	12°	105	2000
The King's Son and his Ring	I.	16°	164	500
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### IV. Anglo-Vernacular.

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			Edition.	Size.	Pages.	Copies.
The English Pr	imer, Anglo-Ca	narese	I.	16°	62	3000
, ,	77	,,	II.	22	64	5000
The English St	andard Reader,	Anglo-Mal.	III.	25	44	3000
n	n	Anglo-Can.	I.	27	44	3000
		V. English	1.			
Supplement to	the Primer for	the IIIrd St.	ı.	16°	12	5000
The Sixty-First	Report of the	B. G. E. M.		8°	128	1200
		VI. Germa	n.			
"Unter den Tel	ugus" Report	of the A. B.				
Mission in Ha	aiderabad .			80	35	1500
"Das Erntefeld'	', a monthly Pap	er published				
by Rev. A. F	riesen Nalgond	a		40	48	1400

### Appendix II.

K Alls

Easter official
Through Mass
A.M.T. J.
B. Q.
J. E. M. E. E. He Rij
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Gas E. P.
D. D. G.
L. M. E.
V. & Co.
V. & Co.

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G. T. Medile

### Summary of Expenditure pro 1901.

	Rs.	As	. P.		As	
Personal allowances to the Missionaries	1			95,258	14	7
Itinerancy and vehicles of European and Native Agents				26,781	6	3
Salaries to Catechists, besides those Pastors						
and Catechists who are paid out of the	i				1	18
Church-fund				21,421	14	5-
Expenses for Bible-women in excess of the						
grant received from the B, and F. Bible	1					1
Society, London				350	0	0
Expenses for schools and educational in-						1
stitutions, besides Orphanages and Paro-		l				
chial Schools after deducting the Govt.						1
grants and school-fees received				38,034	14	1
Contribution by the Home-Committee to the						
Church-funds of the Stations and the					i	1 -
Orphanages				33,999	10	7
Expenses for transfers of European and						
Native Agents				1,674	0	3.
" Home-voyages of Missionaries				9,634	12	U
" "medical treatment and sick-leave allowance of Missionaries .				2.641	3	11
Upkeep and repair of buildings, new build-				-,		
ings, Govt. assessment, taxes and rent .	j			31,802	10	9
Pays to Munshis				1,943	0	0
Contribution to the libraries of the Stations				315	0	0
Debit Balance of the Medical Mission De-						
partment, including cost of 2 Doctorhouses	5			38,919	6	3-
Towards upkeep of Colporteur Establishment				2,000	0	0
Sandry expenses for administration, etc.				4,823	4	9
Less receipts: Donations				309,600	1	10
Interest of Casamajor Fund	2,493	10	4			
Rent of houses and proceeds	2,231	15	1			
of compounds	4,504					
Net proceeds of the Press	983	11	6			
" " Bookshop	445	4	8	10,658	15	5
Net expenditure covered by the Home-Com-	710	- 1	-	10,008	10	
mittee				298,941	2	5
				200,041	4	

### Subscriptions and Donations

### towards the Mission-Fund

258 14 1

781 6 5

481 14 5

350 0 1

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### Received during the year 1901.

All sums received on or after the 1st of January 1902 will be acknow-ledged in the Report for 1902.

	1		
MANGALORE. Rs. As. I		Rs. A	As. P.
	E. Meynell Esq.	100	0 0
Easter offering from Maraoni oo	E Righter Esq	50	12 0
Through Messrs. Warden & Co., Bombay	(7. Haller Esq.	35	0 0
22, 24, 1, 0,	Mrs. Sophy Devarike	23	0 0
XII 01	H Cockerton Esq.	15	0 0
0, 2,	Mrs. Payne	15	0 0
	W F Simpson Esq.	12	0 0
or mr da Di	G. R. Moore Esq.	12	0 0
H. E. the Right Honourable,	AHI	12	0 0
	G Grant Esa	12	0 0
Geo. E. P. 2 0	Mrs. M. Grant	12	0 0
D. H. G. 5 0	Mrs. Wright	12	0 0
A. Mc.K. 5 0	Miss M. Ritter	12	0 0
W. & Co. 25 0	R. D. Tipping Esq.	10	0 0
TOTOMOSTER	A. H. S. West Esq.	9	0 0
PUTTUR.		6	0 0
man and	0 W. Davis Esq.	5	0 0
Towards Puttur Poorfund.	A. Brockmann Esq.	_	
E. Stocking Esq. 10 0	O Dr. R. F. Hiley	5	
Sterling Esq. 10 0	O A friend	5	
	H. F. D.	5	0 0
MERCARA.	E. Jeffryes Esq.	5	0 0
E. Richter Esq. 50 0	0 G. & E. W.	5	0 0
	Mrs. Kaundinya	5	0 0
ANANDAPUR.	S. Mangle Esq.	3	0 0
Towards the Orphanages.	R. G. Hutson Esq.	3	0 0
G. F. Meiklejohn Esq. 120 0	O J. A. Rue Esq.	2	0 0
		14	

John Lieber L.W. Grey ( Hilada) C B Barola & McEsocie I Classes I 11 In Pelor Ber. Goo. Ho Be & Mrs. : In E Reed Col. Sterenson P. Toleran MALYN E E.L. Bald Ba E. Scharge E. In Minn San Maddon Mrs. L. Partic O. O. Bametic H. C. Atkins P Ly Hosi E In Easter J. Dabino Esq In Bemelt But B Da In R & 6a L Ballach Bo Vrs. Prison L. Weit Be In P. J. To

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L. M. Jones

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Rs.	As.	P.		Rs.	As.	P.	
nd.			HONAVAR.				
5	0	0	Dr. H. Cogill	15	0	0	
5	0	0	G. Laird Mc.Gregor Esq.	10	0	0	
			R. C. Brown Esq.	10	0	0	
			R. Thom Esq.	10	0	0	
n.			T. R. Bell Esq.	5	0	0	
9	0	0	J. B. Jenkins Esq.	5	0	0	
Home			CANNANORE				
30	0	0					
16	0	0				0	
10	0	0	Mrs. Elgee	3	8	0	
10	0	0	Tornando the Poorfo	m d			
10	0	0					
2	0	0	Mrs. I. Haultain	50	0	0	
		CALICUT.					
			Mrs. Ferguson	14	0	0	
			, Macrae	12	0	0	
			" Russel	8	0	0	
			" Snell	5	0	0	
			" Baptist	2	8	0	
		- 1	" Morison	2	0	0	
		- 1	Rinne Esq.	3	0	0	
8	U	U	Bruce Esq.	. 2	0	0	
l.			Schoonert Esq.	1	0	0	
50	0	0	C. Debruan Esq.	1	0	0	
20	0	0	DATOHAM				
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6	0	0	Hon. H. M. Winterbotham	20 15 re 10	0	0	
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	D.	As.	D		Ro	As.	P.
John Liebenrood Esq.	100	As. 0	P. 0	Rev. F. Kember	ns.	0	0
L. W. Grey Esq.	18	0	0	G. M. de Winton Esq.	2	0	0
C. Akilandaya Esq.	16		0	D. Simpson Esq.	2	0	0
C. B. Barclay Esq.	14	-	0	W. Marsel Esq.	2	0	0
G. McKenzie Esq.	12	0	0	Mrs. A. E. Haldwell	2	0	0
C. Claasen Esq.	12	0	0	G. Sebastian Esq.	2	0	0
L. K.	12	0	0	Mrs. Trevers	1	0	0
Mrs. Baker	12	0	0	A. Mace Esq.	1	0	0
Rev. Geo. Hobday	11	0	0	M. E. P.	1	0	0
Rev. & Mrs. Bishop	10	0	0	Mrs. A. Oaks	1	0	0
Mrs. E. Reed	10	0	0	Rev. R. Wilder	1	0	0
Col. Stevenson	10	0	0	Mrs. A. Sherman	1	0	0
P. Tiedemann Esq.	9	0	0	L. N. Archard Esq.	1	0	0
Mr. & Mrs. E. W. Schmidt	9	0	0	C. R. James Esq.	1	0	0
S. L. Studd Esq.	9	0	0	J. R. Coomber Esq.	1	0	0
E. Schnarre Esq.	8	0	0	A. E. Richter Esq.	1	0	0
Mrs. McMurray	8	0	0	E. H.	1	0	0
Geo. Maddose Esq.	8	0	0	M. Mathews Esq.	1	0	0
Mrs. L. Parkinson	7	0	0	H. H. the Jaghirdar of Arni	1	0	0
O. O. Bannatius Esq.	7	0	0	Rev. E. Keyworth	1	0	0
H. C. Atkins Esq.	6	4	0	Rev. F. Ardell	1	0	0
A. M. Hurst Esq.	6	0	0	Master Tomson	1	0	0
Mrs. W. G. Mc.Ivor	6	0	0	W. Minchin Esq.	1	0	0
Mrs. Sinclair	5	0	0	Mrs. H. S. Chandler	1	0	0
J. Robson Esq.	5	0	0	Mrs. A. Perkins	1	0	0
Mrs. Hamnett	5	0	0	J. Marshall Esq.	1	0	0
Miss A. E. Daniels	5	0	0	S. Peter Esq.	1	0	0
Mrs. H. S. Guthrie	5	0	0	J. S. Benjamin Esq.	1	0	0
E. Hultsch Esq.	5	-	0	Master Robinson	0		0
Mrs. Prince	4		0	L. F. Stephens Esq.	0	8	0
C. A. Weir Esq.	4		0	Mrs. Vogel	0	8	0
Rev. F. J. Taylor	4		0	A trifle from a Chr. brother	0	8	0
Mrs. D. Mc.Farlane	4		0	II trino irom u ouit erount			
A. M. Jones Esq.	4	-	0	COONOOR.			
Master Bob Curtis	3	-	0	Th. Stanes Esq.	25	0	0
A. Butters Esq.	3		0	A. N. Groves Esq.	25	0	0
Mrs. F. Groves	3		0		50	0	0
G. Hardy Esq.	3			·	6	0	0
A friend	8				5	0	0
From Ooty children	5				5	0	0
Mrs. G. Walsh	2			_	5		0
Mrs. Heath	2				5	0	0
					14*		

	Rs.	As.	Ρ,	1	Rs.	As.	P.
Mrs. Bake	3	0	0	Mrs. T. Wilson	2	0	0
Mrs. C. Harele Pascoe	2	0	0	F. M. Cockburn Esq.	2	0	0
H. T. Stanes Esq.	2	0	0	G. H. Cockburn Esq.	2	0	0
Mrs. H, Dashe	2	0	0	Mrs. Hanson	2	0	0
T. Eagan Esq.	2	0	0	Mrs. Berg	2	0	0
Miss J. Graves	1	0	0	Rev. I. Moeller	2	0	0
_				R. Griffith Esq.	2	0	0
Towards the Cooly A	Mission			Miss Norfor	2	0	0
Hillgrove Estate	120	0	0	Miss Haddock	2	0	0
Pilloor Estate	120	0	0	Mrs. Windle	2	0	0
H. Herklots Esq.	57	12	0	Mrs. Morgan	2	0	0
A. N. Groves Esq.	36	0	0	Mrs. Maidmont	2	0	0
T. Stanes Esq.	15	0	0	A friend	2	0	0
				Mrs. Griffin	1	8	0
KOTAGIRI.				Mrs. Nielson	1	0	0
F. Groves Esq.	100	0	0	Miss Ewart	1	0	0
F. Hill Esq.	32	13	0	Mrs. Wright	1	0	0
Mrs. D. Cockburn	21	4	0	A friend	1	0	0
Temple Wilson Esq.	12	0	0	Mrs. J.	1	0	0
D. Cockburn Esq.	10	0	0	Mrs. Moore	1	0	0
Miss M. B. Cockburn	5	0	0	Mrs. I. G. Vernide	1	0	0
Major H. L. Hutchins	5	0	0	I. S. Hawkins Esq.	1	0	0
Mrs. Fryer	5	0	0	I. K. London Esq.	1	0	0
E. in f. H.	5	0	0	Proceeds of the Ladies'	1	J	
Ch. H. Brock Esq.	5	0	0	Work-meeting	100	0	0
W. Deane Esq.	3	0	0	" or k-meeting	100	V	
F. T.	3	0	0	Towards the Bible-women	's wo	·k.	
Miss Weisscotton	3	0	0	Miss Ewart	120	0	0
			- 1		~~~	-	

# Donations from Members of the Congregation and other Native Friends.

MANGALORE.				Mr. N. Pearl Rs.	As.	P. 0
	Rs.	Λs.	P.	" Th. Roberts 6	0	0
Messrs. L. Joshua & Sons	60	0	0	" B. Rama Rao, Trichinopoly 5	0	0
, Pearl & Sons	12	0	0	" A. E. Aarons 2	0	0
J. R.	10	0	0	" P. Amos 1	8	0
Mr. H. S. Aiman	6	0	0	" L. Fernandez 1	8	0
" Th. Ramappa	6	0	0	" F. S. Andrews 1	0	0

Mr. Th. I Or

Mr. Chr. 8 Offering de

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Mr. Th. Roberts, towards	ís.	As.	Ρ.	HONAVAR.	Rs.	As.	Р.	
Orphanages	10	0	0	Mr. Medad Javanta	2	0	0	
• 5				•				
MULKI.				CANNANORE.				
Mr. Chr. Salis, Uchila	1	0	0	Mission-box of the Weavers	38	0	4	
Offering box of Orphan Girls	2	1	2	Mr. Titus, in Vizagapatam	5 5	0	0	
, Weavers	0	9	0	" Benj. Hermon Mrs. Haller	9 5	0	0	
UDIPI.				Offerings	1	15	4	
Members of the Congregation	4	4	0	Letti	1	0	0	
KARKAL.								
				TELLICHERRY.				
Members of the Congregation	0	9	0	Mrs. Arnone of Mangalore	25	0	0	
KASARAGOD.				CHOMBALA.				
Mission-box of late Ananda				Offerings at Bible-meetings				
Roberts	2	0	0	of the women.	5	9	8	
N. N. towards Church-fund	15	0	0	CODACAL.				
77 77 29	2	4	0					
Mr. G. Roberts, Hosadurga,				Towards the debt a month's pay of a Catechist	14	0	0	
towards Orphanages	5	0	0	pay of a Catechist	14	Ů	v	
MERCARA.				PALGHAT.				
N. N.	1	0	0	P. J. Itteyerah Esq.	5	0	0	
	-			C. R. D'Sylva "	1		0	
DHARWAR.				S. Selvanayagam Esq.	12	0	0	
Mr. Bhimachi	2	0	0	KAITY.				
" William Bhangari	0	8	0	Hulikal Prayer-meeting	28	. 1	4	
HUBLI.				Mr. S. Benjamin	20			
	10	٥		" O. Job, Ooty	2	0	0	
Mr. Salomon Parupatyagar	12	8	0	" K. Manuel	1	. 8	0	
* Allanda Gunonaia	-	v		" Mose Kari	1	4	0	
BETTIGERI.				" Jesaya Konga	1			
Mr. Devapria Aravattige	2	0	0	" Jesaya Shanta	1			
" Sanga Kodakallu	1	0	0	" Lemuel Soens	1			
GULEDGUDD.				" Murugeshen " Jabagnanam	1			
Mr. Sol. Jendi, thanksoffering	10	0	0	D	1		-	
N. N.	8		0	" Samuel Sele		ι ο		
Mr. Devadana Khatapur	2		0			L 0	0	
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Mr. Salomo Jogula	0	8	0	" George Halli	1	l 0	0	

S. N. at Mr. J. Mr. J. A. St. , Chr. , B. St. Mr. Q. St. Mr. Q. St. Mr. Jessy , Athas , H. Bu , E Auri, David , David

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undi Teinini Ins. P. L. V. V. Th.

		Rs.	As.	P.	1	Rs.	As.	Ρ.
Мr.	Aaron Titus	1	0	0	Mr. Gnanasigamany	0	6	0
27	J. R. Ratna	1	0	0	" J. Samuel	0	4	0
77	Satyanathan	1	0	0				
22	Jesudasa Paul	0	8	0	KOTAGIRI.			
77	Ephraim	0	8	0	Rev. J. Kanaka	4	0	0
77	Barnabas	0	8	0	Mr. H. Kodoth	3	0	0
"	Jes. Daniel	0	9	0	Mrs. Kodoth	1	0	0
27	B. Mose	0	8	0	Mr. J. Belli	3	0	0
27	John	0	8	0	Mrs. Belli	2	0	0
27	David Konga	0	8	0	Mr. V. Gnanapragasam	2	4	0
20	Ananda	0	8	0	Mr. Chr. Ajja	2	0	0
12	Isaac Nare	0	8	0	" Isaac Bella	2	0	0
77	D. Emanuel	0	8	0	" Simon Bala	1	0	0
77	J. Joseph	0	8	0	" Benj. Samuel	1	0	0
10	A. Santosham	0	8	0	" Gabriel Kanaka	1	0	0
27	C. Jesudasan	0	8	0	, M. S. Gnanapragasam	0	8	0
77	Muduranayakam	0	8	0	Young Men's Chr. Association	n 3	0	0
27	K. Nathanael	0	6	0	Sunday School children	1	4	0

### Pie Collection.

	Rs.	Λs.	P.		Rs.	As.	Р.	
Mangalore	89	7	6	Tellicherry	10	0	0	
Udipi	15	0	0	Chombala	40	8	0	
Karkal	5	12	10	Calicut	13	5	0	
Baarur	12	10	3	Codacal	8	14	11	
Mercara	12	10	8	Vaniyankulam	2	0	0	
Dharwar	3	9	9	Palghat	10	10	8	
Guledgudd	7	14	õ	Kaity	20	0	11	
Cannanore	30	14	0	Kotagiri	20	10	4	

### Donations towards starting a Chapel Fund at Kasaragod.

	Rs.	As.	Ρ.		Rs.	As.	P.
N. N., Kasaragod	25	0	0.	A friend at Karlsruhe	30	0	0
N. N., "	25	0	0	Mr. Th. Roberts (1st instalt.)	10	0	0
Proceeds of Magic-lantern				" G. Roberts, Hosadurg	5	0	0
exhibition at Kasaragod b	y			Rev. W. Spaich	5	0	0
Rev. G. Peter of Cannanor	20	0	0	Mr. G. Fernandez	5	0	0

R	з.	As.	Α.	1	Rs.	As.	P.
N. N. at Moutier, Switzerland	8	14	0	Mr. Devaprasada Suchitta	1	0	0
Mr. J. Melothu	3	0	0	" W. A. Kunder	1	0	0
" A. Sumitra	3	0	0	" S. Bangera	1	0	0
" Chr. Salis	3	0	0	" H. A. Karat	1	0	0
" B. Subbaraya	3	0	0	" Ephraim Andrews	1	0	0
E. Weitbrecht Esq.	8	0	0	" Israel Eliezer	1	0	0
Mr. G. Soens	2	0	0	" M. Vedamuttu	1	0	0
Mr. Jesaya Bangera	2	0	0	" J. Anchan	0	12	0
" Athanasius Fernandez	2	0	0	" Abr. Gojar	0	8	0
" H. Roberts	2	0	0	" Sanjiva Gangera	0	8	0
" S. Ammanna	2	0	0	Teachers and children of the			
" David Bangera	1	0	0	H. Manjeshwara School	1	0	6

# Subscriptions and Donations towards the Poorhouse and Leper Asylum at Mangalore.

	Rs.	As.	Ρ.	1		Rs.	As.	Ρ.
H. E. Lord Ampthill, Gove	r-			Mr.	Th. Ramappa	6	0	0
nor of Madras	100	0	0	77	A. S. Peter	5	0	0
Missionaries	83	8	0	17	C. Amos	3	0	0
Messrs, Pearl & Sons	12	0	0	70	J. E. Aarons	2	0	0
" L. Joshua & Sons	6	0	0	,,,	J. Zacharia	2	0	0
Mr. V. Vergheese	10	0	0	,,	P. N. Arnone	1	0	0
" Th. Roberts	9	0	0					

#### E. & O. E.

Mangalore, 31st December 1901.

Rs. As. ?.

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### H. Altenmüller,

Treasurer.

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### SIXTY-SECOND REPORT

OF THE

# BASEL GERMAN EVANGELICAL MISSION

IN

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